

The Collection of Hindu Law Texts

Vol. II. Part I.

YÂJÑAVALKYA SMṚTI

WITH THE COMMENTARIES OF

(1) The MITÂKSHARÂ by Vijñanesvara Bhikshu

AND

(2) The VIRAMITRODAYA by Mitramis'ra

Achârâdhyâya

Chapters I-VII (Pages 1-396)

An English Translation with notes

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EDITOR'S NOTE.

This translation is based on the texts of the *Yājñavalkya Smṛti* and *Mitākṣharā* of Śrī Vijnānes'vara as published in the Collection of Hindu Law Texts Vol. I, the paging in original of which has been indicated in the translation in the margin for facility of reference. The translation of the Commentary *Viramitrodaya* is based on the Manuscript at the India Office Library kindly lent by the Library through the Bhandarkar Oriental Research Institute of Poona, and the printed text published by the Chaukhamba Sanskrit Series of Benares. The Editor takes this opportunity recording his thanks to both. The entire translation of the whole of the *Āchārya* with the Commentaries if published in one volume would be too bulky for every day use. It is proposed therefore to divide the translation into parts of 400 pages each. This, it is hoped, will also be convenient to subscribers, as it will enable them to pay for the several volumes by convenient instalments.

It will be remembered that this series was started with the object of making available all the works of authority on Hindu Law governing all the Schools. The *Mitākṣharā* has a paramount authority in the whole of India excepting Bengal and a portion of Behar, and it was therefore selected as the first in this series. After completing that work and its important commentaries of Subodhini, Balambhaṭṭi and the complements of the twelve Mayukhas known together as the Bhagawanta-Bhāskara, the Smṛtichandrikā by Devānabhāta the great author of the Southern School which was then not published,* was undertaken and published. Other texts having been published elsewhere, the Manu Smṛti with the Bhāṣya of Medhātithi was practically the last of the texts which it was necessary to be published. The translations were then begun. This series has so far published the translations of (1) The *Mitākṣharā* (Vyavahārādhyāya), (2) Subodhini (Vyavahārādhyāya) and (3) the Vyavahāra Mayukha. Having thus supplied the Bombay school with the Texts and Translations of the important works of authority in that Presidency, the next school to be taken up was the Benares School, where the *Viramitrodaya* is regarded as an authority next to and sometimes even superseding the *Mitākṣharā*. The *Digest* of that name is an extremely large work and not convenient for selection in this series for translation. The running commentary by *Mitra Miśra* on the Smṛti of Yājñavalkya has therefore been selected as a convenient text for translation, so that the original Smṛti of Yājñavalkya, and its two great commentaries the *Mitākṣharā* and the *Viramitrodaya* juxtapositionally placed may be available to the reader for a comparative study of the founders of the two great schools. The present volume is printed in three distinct types containing the translation of these three works. The

* The Mysore Edition was published after this was undertaken.

notes are not discursive, but are intended as a guide to the student for further research. Collateral references to Viśvarūpa, Aparārka, Bālabhāṭṭa, Manu and other works have been given wherever necessary. Only extremely technical points have been elaborated in the notes to facilitate the progress of the general reader in the perusal of the translation.

An exhaustive introduction to each of the three *Adhyāyas*, viz., the Āchāra, Vyavahāra and Prāyaścitta will find a place in the last part of each of the *adhyāyas*.

The *Smṛtimuktāphala* by Vaidyanātha Dikṣhita, known as the Vaidyanātha Dikṣhitiyam, which is a work of authority in Southern India as the *Nirṇaya* and the *Dharma Sindhus* are in Bombay, has now been ready for the Press. The text has been prepared from Manuscripts from the India Office Library and the Oriental Library at Madras both of which being in the *grantha* character have been collated with the help of Pandits at Madras under the able supervision of Mahamahopādhyāya Professor S. Kuppaswami Sastri, M.A., and its present appearance in the Devanāgarī script in this series will it is hoped be appreciated.

J. R. GHARPURE,
Editor.

LIST OF CONTENTS

Chapter I.

	PAGE.		PAGE.
Introduction ...	1	Guṇa Dharma ...	...
Invocation to Viṣṇu ...	2	Nimitta ...	...
Request of the sages ...	2	Sadhâraṇa ...	...
Dharmas—kinds of ...	3	The Puruṣhârthas ...	4
Varṇas and Âśramas...	3,7	Division of the Treatise ...	5
Six-fold Dharmas ...	3	Definition of Dharma ...	6
Varṇa—Dharma ...	3,7	Acts enjoined by the Vedas ...	7
Âśrama ...	...	✓ Territorial limits ...	7
Varṇâśrama ...	...	

Sources of Dharma.

	PAGE.		PAGE.
The Vedas and Sages...	9	Nigada mantras ...	18
✓ Purāṇas defined ...	10	Division of Brâhmanaś ...	19
Their number ...	11	—Vidhi and Arthavâda ...	20
Nyâya, Mimâṃsa ...	12	Kinds of Vidhis ...	21
Puruṣhârthas ...	13	Utpatti, Vinīyoga, Prayoga and	22
Authoritativeness of Śruti ...	14	Adhikâra Vidhis ...	23
Smṛti ...	14n	Niyama and Parisankhyâ ...	24
Vedangas ...	15	Dharmaśāstrakâras ...	25
Mantras Defined ...	15n	Kâraka hetus of Dharma ...	26
✓ Marks of the mantras ...	16	Jñâpaka hetus ...	27
✓ Medic literature divided into	16	Sources of Dharma ...	28
Sanhitâ and Brâhmana ...	16	Śruti, Smṛti, etc. ...	29
Khila ...	17	Resolutions formed after good	30
Yukriya ...	...	deliberation ...	31
Meaning and Nature of Mantras ...	18	Pre-eminence of Yoga ...	32
Sâma Mantras ...	18	Parṣhat ...	33

Chapter II.

ABOUT THE OELIBATES.

	PAGE.		PAGE.
Four Varṇas ...	35	Annaprâśanam ...	41
Sixteen Sanskâras ...	37	Ohudâ ...	42
Garbhâdhâna ...	38	The fruit of performing these ...	43
Puṇsavanam ...	39-40	For women, silently ...	44
Jâtakarma ...	...	Excepting marriage ...	45
Nishkramaṇam ...	...	Upaṇayana ...	46

	PAGE.		PAGE.
Of Brâhmanas ...	...	Gâyatri and Prânâyâma ...	94
Of Kshatriyas ...	...5-6 4 4	The Purâna-mantra ...	95
Of Vaiśyas ...	...	The seven vyâṛhtis to be inter-	
The several alternations discussed .	47	spered with the Onkāra ...	95
At the preceptor's home ...	47	Prânâyâma and Puraka &c. ...	95
Duties of the pupil ...	48	Three kinds of Prânâyâma ...	96
Ablution ...	48-49-50	Mode of Sâvitri Japa... ..	97
Morning duties ...	51	The Sandhyâs ...	98
The wash ...	...53-54	Their duration ...	99
The Âchamana ...	57	What is a twilight ...	100
The tirthas as located in the		Morning and evening ...	101
fingers of the palm ...	58	Madhyâha ...	102
Prajâpati, Pitṛ, Brâhma, and Daiva		Alternative Courses ...	103
Fruit of oblations ...	64	Abhyudayeṣṭi <i>Masim</i> ...	104
The fingers of the palm ...	62 _n	The five Sacrifices ...	105
Why they are so called ...	...	Salutation to the Gurus ...	105
Morning duty ...	67	Form of	106
Prayer to the Sun ...	68	The study ...	107
The Gâyatri ...	...	Who to begin ? ...	108
The Aghamarṣhaṇa ...	...	Qualifications for a pupil ...	108
The Nitya snâna ...	72	Whom to teach ? ...	109
Sandhyâ ...	73	The accompaniments ...	110
Tilaka ...	74	The Danda, Ajina, Mekhalâ	110-113
Âchamana ...	75	The Upavita ...	111-114
The three Sandhyas ...	76	Bhikṣhâ ...	111-121
Their names ...	...	Several modes for the orders	112
The Âsanas ...	77	How to wear the Upavita	115
The Rṣhis ...	78	And when ? ...	116
Arghya ...	80	Niviti, Prâchinâviti... ..	117
The Vyâṛhtis ...	81	The Upavita ...	118
Their number ...	...	The staff, kinds of ...	119
The colour etc. of the Gâyatri	82	The length ...	120
The Japa... ..	84	The first Bhikṣhâ ...	122
The kind of Mâlâ ...	84	The meal... ..	123
Silence in Japa ...	85	The mode of eating ...	123
Results from Japa ...	86	Measure of a mouthfull	124
Mantra ...	87	Things to be avoided	125
The Prânâyâma ...	88	Honey, meat, annointment	125
Its stages ...	89	The Preceptor ...	126
Varieties ...	90	Guru defined ...	126
and Prâṇasañiyama ...	91	Âchârya ..., ..	126
The Śvâsa, Pras'vâsa...	92	Upâdhyâya ,, ..	127
Rechaka, Puraka, Kumbhaka	93	Rtvik ... ,, ..	127

	PAGE.		PAGE.
Mother above all ...	... 128	Vedas the highest ...	... 135
Period for Study ...	129-130	Study of the Vedas ...	... 136
The vow of Celibacy ...	... 131	Fruit of ...	... 137
Periods for ...	... 132	Study of Atharva, Angiras ...	... 137
Vrātyas ...	... 132	Study of Vākovākyas, Nārāsaṁśis. ...	138
Vrātya-Stoma ...	... 133	The fruit of the Study ...	... 139
The Twice-born ..	... 134	The Naiṣṭhika Brahmachāri ...	140
These are for all ...	... 134	The Upakurvāṇaka Brahmachāri ...	141

Chapter III.

MARRIAGE

	PAGE.		PAGE.
Marriage, when ...	... 142	The Brāhma ...	... 170
The kinds of snātakas ...	... 143	The Daiva and Ârsha ...	... 171
Vidyā Snātaka ...	... 143	The fruit of these ...	... 172
Vrata Snātaka ...	... 143	Prājāpatya or Kāya ...	... 173
Vidya Vrata ,, ...	... 143	Âsura, Gāndharva ...	... 174
The bridegroom ...	... 144	Rākṣhasa, Paisācha ...	... 174
Choice of ...	... 144	Their characteristics ...	... 175
The Bride, Choice of... ..	... 145	The Âsura ...	... 176
Characteristics of ...	... 146	Gāndharva ...	... 177
Sapinḍas ...	... 146	Rākṣhasa, Paisācha ...	... 178
Kinds of ...	... 147	Compared and considered ...	... 179
Definition of ...	... 148	Special rules for ...	... 180
Other conditions ..	... 149	Hand to be accepted ...	... 180
Gotra and Pravara ...	150 160	Arrow for a Kṣatriya ...	... 180
Sagotra Marriage void ...	... 151	Goad for a Vaiśya ...	... 180
Sapravara ,, ...	... 151	Guardians for marriage ...	... 181
Limit of Sapinḍas ...	... 152	Their order ...	... 181
Method of counting ...	... 153	Who can give away a girl? ...	... 182
Family, Choice from ...	154 156	When girl to choose herself? ...	... 183
Sapinḍa relationship ...	... 157	Rescission of marriage ...	... 184
Extent of ...	158, 161	Concealment of defects ...	... 185
Maternal uncle's daughter ...	... 163	Effect of ...	... 186
Bridegroom ...	... 164	Punarbhā... ..	... 187
Tests for virility ...	... 165	Kinds of ...	... 187
Marriage, its phases ...	... 166	Niyoga ...	... 188
Nitya, Naimittika, Kāmya ...	... 167	Son of two fathers ...	... 189
Inside the Varṇa ...	... 168	Son of an adulteress ...	... 190
Outside Varṇa ...	... 168	Punishment for unchastity ...	... 190
Number of wives ...	... 168	Penance for ...	... 191
Mixed Marriages ...	... 169	Effect of unchastity ...	... 192
Forms of... ..	... 170	Menses purify it ...	... 192

	PAGE.		PAGE.
Yâvaka vrata ...	193	The argument ...	216
Effect of carnal intercourse ...	194	The Vâjapeyâdhikarâṇa ...	217-220
Supercession ...	194	Boon of Indra ...	221
Ground for ...	195	Duties of husband ...	222-223
She must be maintained ...	196	She must be honoured by all ...	223
Rules of conduct for women ...	198	Household duties ...	224
Unjustifiable supercession ...	199	Behaviour generally ...	225
Duties for a wife ...	200	Dependence of women ...	226
Husband's incapacity ...	201	After husband's death ...	227
Husband's misconduct ...	202	The Pativrata ...	228
Fruit of chastity ...	203	Her vows ...	228
Conjugal rights and duties ...	204	Anugamana ...	229
Even and odd nights ...	205	Rules regarding ...	229
Bad and good days ...	206	Discussion of ...	230
Restitution of the rights ...	207	Several views on Anugamana ...	231-233
How far imperative ...	208	Fruit of chastity ...	224
Husband's duty in this respect ...	210	Code of Conduct for women ...	236
Historical origin ...	211	One having many wives ...	237
Past precedents ...	211	Rule for a second marriage ...	238
Is it a Vidhi, Niyama, or Pari-		Senior wife ...	239
sankhyâ ...	213	Her privileges ...	240
"Defined" ...	213, 214, 215		

Chapter IV.

ABOUT THE DISCRIMINATION OF VARṆA AND JÂTI

	PAGE.		PAGE.
Varṇa and Jâti ...	241	Murdhâvasikta, Ambaṣṭha ...	248
Rule as to ...	242	Mâhishya, Ugra, Karâṇa ...	250
Application of ...	242	The Pratilomas ...	252
Discussed ...	243	Sûta, Vaidehika, Châṇḍâla ...	252
Sajâtiyâs... ...	243	Mâgadha, Kṣhattâra, Âyogava ...	253
Defined... ...	244	Multi-mixture of Varṇas ...	254
Mixture of Varṇas ...	245	Rathakâra ...	255
Apadhvaṇsajas ...	246	Vrâtya ...	256
Kṣatriyas ...	244	Other Sankirṇas ...	257
Their Jâti ...	247	Lower „ ...	258
The Anulomas ...	248	Elevation and depreciation of jâtis. ...	261
The Sankirṇas ...	249	Sankirṇa Sankaras ...	264
First, second &c. ...	250	Depreciation of classes ...	265
Origin of Jâtis ...	248-250	Examples ...	266

Chapter V. THE HOUSEHOLDER

	PAGE.		PAGE
Duties of a householder ...	207	Persons to be fed ...	299
First worship ...	207	A guest always to be honoured ...	300
S'rauta and smārta ...	268	A Bhikṣhu ...	301
Morning Sandhyā ...	269	Suvrata ...	304
Ablutions ...	270-273	The Atithi ...	305
The tooth brush ...	274	Madhuparka ...	302
Prayers to the Sun ...	275	The Śrotriya ...	303
Worship during periods ...	276	Persons who should be honoured... 304	304
Yoga and Kṣhema ...	279	Avoid dining out ...	307
Poṣhyawarga ...	280	Feed the learned ...	308
Fourth period ...	281	Evening Sandhyā ...	309
Baths, kinds of ...	282	And the Fire ...	310
Waters for ...	282	Brāhma period ...	311
Gauṇa Snāna ...	284	Panchmahāyajñas ...	312
Water places ...	285	Persons to whom way to be given 313	313
Fruits of bath ...	286	Duties of Dvijas ...	314
Prohibited waters ...	287	Chief Duties ...	316
The Result ...	288	General „ ...	317
How performed ...	289	Duties of S'ndras ...	318
At twilights ...	290	Adjuncts of Dharma ...	319
„ other hours ...	291	Śrauta performances ...	321
After the bath ...	293	Pre-Soma Sacrifices ...	322
Japayajña ...	294	Season for sacrifices ...	323
Balikarma ...	295	Nitya and Kāmya ...	324
Bhūta-Bali ...	296	S'ālina and Yāyāvara ...	325
The Nitya Yājña ...	297	Kuśuladhānya ...	326
Pancha mahā „ ...	298	Kumbhidhānya ...	326

Chapter VI. SNĀTAKA

	PAGE.		PAGE.
Duties of a Snātaka ...	...	Never be a userer ...	336
Purodāśa ...	330	Ordinary vows ...	337
From whom wealth to be asked ...	331	Gods &c. to be honoured ...	338
Persons to be avoided ...	312	Never commit defilement ...	339
Bakavratins ...	333	Living in wife's company ...	340
Bidāla „ ...	333	During storm ...	341
Hypocrites ...	334	Respect for water and fire ...	342
Always to be clean ...	334	Acts to be avoided ...	344

	PAGE.		PAGE.
Must not inform against a sucking		In impure regions ...	357
Cow ...	345	Foul stench ...	358
Never accept a gift from a King...		Thirty-seven causes ...	359
Gifts to be avoided ...	346	Objects not to be crossed ...	360
Twenty one hells ...	347	Objects not to be despised ...	361
The Upākarma ...	347-348	Good conduct enjoined ...	362
Ṛshitarpaṇa ...	349	Never revile another, or strike ...	363
Utsarjana ...	350	Except for discipline ...	364
Anadhyāya after Upākarma ...	351	Act according to Dharma ...	365
Duration ...	352	Must not quarrel with relations ...	366
The several <i>Anadhyāyas</i> ...	353	Amid unknown waters ...	367
The Âkâlikas ; such as ...	354	Rule as to ...	368
Thunderstorm-Eclipse ...	355	Avoid another's bed ...	369
Intervention of beasts ...	356	Whose food to be avoided ...	370
Sounds of... „	356		

Chapter VII.

EATABLES AND NON-EATABLES

	PAGE.		PAGE.
Leavings at meals ...	370	Sacrificial oblations ...	382
Informing a sucking cow ...	371	Flesh of birds to be avoided ...	383-387
The miser &c., ...	372-373	Onions &c. ...	388
Among Sudras ...	374	The five five-nailed animals ...	389
Food offered with contempt ...	375	Exception to the above ...	389
Polluted food ...	376	When life is in danger ...	392
When company at meals broken ...	377	Remnant at a Srâddha, ...	392
Stale food ...	379	Punishment for eating flesh ...	392
Avoidable milks ...	380-381	Fruit for avoiding ... „	399

THE
YÂJÑAVALKYA SMṚITI
WITH THE COMMENTARIES
OF
THE MITÂKṢHARÂ
AND
THE VÎRAMÎTRODAYA

BOOK I

ÂCHÂRA ADHYÂYA

CHAPTER I.

INTRODUCTION.

Page 1. VIJÑÂNES'VARA'S SALUTATION.

Bow to the prosperous Gaṇeś'a. Salutations to S'ri Saraswati.
Respects to the venerable Guru.

He, in whom there rest under complete subjugation, the Dharma and¹ the a-Dharma, with their three² results, as well as the five kinds of pains³ which overpower all living beings, and who is unaffected by (all) these, is the Lord. I praise that Viṣṇu who is designated by the expression of 'Om'. (1) 5

The Treatise on the Science⁴ of Law which was uttered by the sage Yâjñavalkya and which was largely diffused⁵ by the profound⁶

1. Law and the negation of law. The affirmation of a thing necessarily involves a reference to its negation. So, a treatise dealing with the rules of law must necessarily take note of the consequences of the breaches thereof cf. *Viś'varûpa* तथार्थलक्षणत्वाद्धर्मोऽपि विषयः &c. (P. 2. 1. 18).

2. *Viz.* जात्यायुर्भोगाः i. e. Jâti, life and fruits viz. suffering or pleasure.

3. These are, अविद्या Nescience, अस्मिता Egoism, राग Love, द्वेष Hatred, and अभिनिवेश—Fear i. e. of death &c. see Patanjala Yog sutras II. 3.

4. धर्मशास्त्र. Science of Law. These two pairs of words fairly represent the meaning and ideas connoted by each in either of the two languages in the etymological as well as the current and technical senses of each.

5. विस्तृत.

6. विकट The aptness of both of these can be realised by a look at the Commentary of *Viś'varûpa* now published in the Trivendrum series.

commentary of Vis'varūpa is now being explained in an easy and concise (Mitāksharâ) style, for the comprehension of students.¹ (2)

MITĀKSHARĀ.

- 5 Some pupil of Yājñavalkya, having abridged the Treatise on the Science of law composed by Yājñavalkya, states it in the form of question and answer, like as the Institutes of Manu were recited by Bhṛgu². There this is the first verse

Yājñavalkya Verse I.

- 10 Having duly offered their salutations to Yājñavalkya, the lord of the yogis, the sages said "Tell us completely the Dharmas of the Varnas, of the Ās'ramas, and of others."

- Mitāksharâ:—Yoginām *Of the yogis*, as, e.g., S'aunaka, and the rest. Lord Is'vara, *i.e.*, the best. Him, *i.e.*, Yājñavalkya,
15 Sampūjya, *having duly offered their salutations, i.e.*, having honoured him in mind, speech, and by bodily action, the Munis³-sages such as Sâmas'rava and others who had the capacity to understand and retain, Abruvaṇ, *said, i.e.*, addressed. "Dharmān dharmas, no us, brūhiti, tell." How? Aséshataḥ, *Completely in entirety.*
20 Relating to whom? Varnās'rametarâṇām, *of the varnas, of the as'ramas, and of others.*

Varnas⁴ such as Brāhmaṇa and others. As'ramas *i.e.* orders⁵, such as (that of) the Brahmachâri and the rest. Itare, others; such as the Mūrdhāvasikta, and others born of mixed marriages between ascending and descending orders. As for the word "Itara"

1. बालबोधविषये—Bāla is not a sucking babe or an infant, but one competent to hear and assimilate; ग्रहणधारणपटुः ।

2. The Smṛti of Manu purports to have been expounded to the sages through Bhṛgu to whom it was communicated by Manu. see Manu Ch I. Verses 1, 2, 59 and 60.

3. मन्यन्ते इति मुनिः, Sages.

4. The classes viz. Brahmana, Kshatriya, Vaishya and Sudra, see Amara II. 7. 1.

5. The orders viz. ब्रह्मचारी, गृही, वानप्रस्थ and यति. See Amara II. 7. 3. and further on p. 5 l. 30.

'other', by reason of the rule¹ viz. "Also in Dwandwa compounds" its use as a pronoun is excluded.²

Here the word *Dharma* has a reference to the six-fold Dharmas treated of in the Smṛtis. These are as follow:—

- (1) the *Varṇa-Dharma*, (2) the *As'rama-Dharma*; (3) the *Varṇā-* 5
s'rama-Dharma; (4) the *Guṇa-Dharma*; (5) the *Nimitta-Dharma*;
(6) the *Sādhāraṇa-Dharma*.

Here the *Varṇa-Dharma* or the duties relating to *Varṇas* is illustrated in "Let a Brāhmaṇa always abstain from wine,"³ &c.

As'rama-Dharma or the duties of Orders, such as relate to 10
fire, fuel, and the begging of alms, &c.

The *Varṇā-s'rama-Dharma* or duties relating to the classes and orders, e.g., "For a Brāhmaṇa⁴ (student) the staff is (to be) of the Pālās'a wood," and the like.

The *Guṇa Dharma* or qualitative duties, e.g., "of a king 15
possessing the qualification of having been duly anointed according to scripture, (the duty is), to⁵ protect the subjects," and the like.

The *Nimitta-Dharma* or Special⁶ rules such as, penances for omitting to do what is enjoined, or for resorting to what has been 20
prohibited.

The *Sādhāraṇa-Dharma* or a General Rule, e.g., Abstention from Injury and the like as (is instanced) in—"One should not do injury to any created being." This rule is common to all including the lowest classes.

1. Of Panini I. 1. 31. According to this rule, the words सर्व &c. when used in a Dwandwa compound are not treated as pronouns. Therefore the genitive form here is वर्णाश्रमेतराणाम्, and not वर्णाश्रमेतेषाम् as it would be if treated as a pronoun. cf. also पूर्वपराणाम् ।

2. प्रतिषेध The general rule introducing the words सर्व &c. is stated in I. 1. 27. सर्वदिशि सव्वेनामादि. Then follow the exceptions where their use as a pronoun is excluded e.g. optionally in a Bahuvrihi compound signifying direction (s. 28)., Thus for South-east, it may to be दक्षिणपूर्वस्यै or—पूर्वस्यै. But Compulsorily, in a Bahuvrihi (29) Instrumental Determinative (30) and Dwandwa (32).

3. See Gautama Sutra II. 20 (S. B. Vol II. p. 188).

4. See Apastamba Gr Sutra IV. 11. 15 and also Āśvalāyana Gr. S. I. 19. and Baudhayana Gr S. II. 5. 17.

5. See further on Verse 335.

6. As opposed to नित्य, ordinary or general. Duties or obligations incurred on account of acts or omissions in disregard of injunctions.

It may be said, by reason of the rule prescribed in the *S'ruti*, viz.

“Let him be taught the rites of purification.”,

* PAGE 3. there is an injunctive rule¹ for employing

An Objection. an Âchârya, and (therefore) the necessity of mentioning the study of the Dharma-Śâstra as

a reason, is not quite proper. And, Moreover, there the order is this :—

Before² investiture one is free to act as he likes, speak what he likes, and eat what he likes. After it, but before beginning the study of the Vedas, is the study of the Dharma-S'âstra. Thereafter for one who is trained in the observance of the rules of forbearance, restraint and the like is the study of the Vedas, then (is the scope for studying) its meaning, and then its observance.

To this the answer is : Although *Dharma*, *Artha*, *Kâma* and *Mokṣha* are treated of in this branch of learning still as *Dharma* is the principal, the word *Dharma* is used.³ Its predominance is

also on account of the fact that the others have *Dharma* as their basis. Nor should it be maintained that it would make no difference, since *Dharma* has *Artha* as its basis, and *Artha* has *Dharma* as its foundation. Since, even without *Artha* or wealth, by means of *Japa*, austerities and pilgrimages *Dharma* or religious merit may be produced. On the other hand not a particle of *Artha* can there be without *Dharma*. Similarly also about *Kâma* or desire and *Mokṣha* or absolution.

Vīrmaitrodāya.

Now, here, the Science of Law composed by the revered and eminent Rṣhi Yājñavalkya, an eminent student of his, like Bhṛgu that of Manu, begins to propound in the form of question and answer.

Yājñavalkya, the Lord of the Yogis &c

Thus, those conversant with the tradition, introduce it. Others, however, (maintain that), although (it is said that—“addressed”) “the Lord of the Yogis” etc., still it is indeed composed by Yājñavalkya

1. विधि: see verse 15 further on.

2. See Gautama II. 1.

3. Cf. with this *Viśvarūpa* p. 2. ll. 19.20 विषयस्तावच्छ्लोकनिर्देशात् “ब्रूहि धर्मान्” इति समाख्यानान्न धर्मः । प्रयोजनं तु धर्मार्थकामाप्तवर्गाः ।

himself. By analogy of the method in the Sūtra : *viz.*¹ “Jaimini says that actions also are subsidiaries because they are for the sake of the result,” and also of a similar one in the Sūtra :² “Even (of those) higher thereof, so opines *Bādarāyaṇa*, for (there is) a possibility” and the like, great preceptors, as here, exhibit a mention of their own name in their own works. The description about one’s own appreciation, *viz.* “The Lord of the Yogis” etc., is however, with a view to intensify the devotion of the pupils, and not as a display of any particular egoism³. 5

The treatise, moreover, has three *Adhyāyās* or Books. Of these, in the first *Adhyāya* are twelve topics *viz.* (1) Introductory (Vers. 1-9), 10
(2) Of the Celibates (Vers. 10-50), (3) Of the Marriages, (Vers. 51-89).
(4) Of the Jāti and Varnas (Vers. 90-96), (5), The Householder (Vers. 97-128). (6) The Student or Apprentice (Vers. 129-16) (7). Of the Eatables and the Uneatables (Vers. 167-181), (8) Purification of things (Vers. 182-197). (9) Of Donations (Vers. 198-216). (10) Of the Śrāddhas. 15
(Vers. 217-270) (11) Of the Pacificatory rites (Vers. 276-308) and
(12) Of the Duties of Kings (vers. 309-368). The topics in the second and the third will be mentioned in their respective places. That treatise is now being expounded on the lines of ancient works.

Yogīśwaramityādi—*The Lord of the Yogis &c.* *Yoga* is the 20
restraining the working of the mind. Of those who have it, the Lord *i. e.* best. By this has been indicated his omniscience. Or, the termination *in* (इत्) is used as indicative of praise. Having a pre-eminent *Yoga*, and a Lord, *i. e.* having *anīmā* and like other powers; vide the *Mārkaṇḍeya Purāṇa*, where after mentioning the *anīmā* and the others,⁴ it has been 25
stated “the greatness, on account of these causes, has been stated to be eight-fold.” Here by the use of the expression “Lord of the Yogis” it should be understood that prefatory benediction also is included therein.

Yājñavalkya i. e. by name; is a repetition. *Sampūjya*—*having duly offered salutations i. e.* by their body, speech, and mind made proper 30
obeisance. *Munayaḥ*, *sages i. e.* *Somas’rava* and the rest. *Abruvan said.* What? *Varṇetyādi*, *Varna &c.* *Varṇaḥ e. g.* the *B.āhmaṇas* and the rest, vide the rule *viz.* “The celibate, the householder, the hermit and the mendicant, for these four is the word *Āśrama* used in the non-feminine gender. The twice-born, the first-born, a god on earth, sons of 35
Wadawā.”

1. Jaimini III. 1. 4.

2. Brahma-Sutra I. 3. 26.

3. अभिमान, Conceit.

4. आण्डिमा महिमा चैव गरिमा लब्धिमा तथा । प्राप्तिः प्राकाम्यमीशित्वं वशित्वं चाष्टसिद्धयः ॥

5. In the *Amara Kośa* II. 7-3.

Itare, *others*, i.e., the mixed ones. The formation *itarāṇām* is under the rule “Also in the Dvandwa compound” excluding the use of the pronoun.

Here, moreover, the masculine gender in the word *varna* and the rest is not to be stressed, for as there is no warrant for it in the original, women also are included. And also some assert that words others than in the neuter gender have a common application.

Of these Dharmān, *rules*, i.e., those stated in the *Smṛtis*, and those which are likely to create a doubt in us. *Aseshatah-completely*, i.e., in entirety. *Naḥ-us, brūhi, tell*.

It should be noticed that in thus interpreting the text, there is no (fault of) incompleteness² by reason of the non-mention of some other rules, nor also of excessiveness by mentioning topics such as the criminal Jurisprudence, Intercourse with wives, and such others which in popular view are differentiated from *Dharma* or law; these also which by reason of their restrictive character are laws, are by their nature ultra-worldly,⁴ as sacrifices are by reason of their being stated in (the form of) injunctions,⁵ &c. These are ultra-worldly on account of their being stated in an affirmative injunction, while Criminal Jurisprudence, on account of their being stated in restrictive rules; thus there is no distinction whatever.

It is in regard to this very point that the revered Jaimini, desiring to lay down a definition of *Dharma* has stated it in the aphorism⁶ thus: “*Dharma* is that which, being desirable, is indicated by an injunction.” Although an exposition of this aphorism is pertinent to the present context, it has not been stated out here at length for fear of prolixity. It may be seen elsewhere. According to the *Smṛtis*,⁷ by the use of the expression *laws*,⁸ the *arthas*⁹ in the plural are indicated, and incorporate all the four⁹ topics, and so the *Dharma* (only) has been indicated at the outset as the topic to be expounded.

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1. Panind I. 1. 31. See note 1 on p. 3 above.
 2. This has a reference to the fault of अव्याप्ति.
 3. This refers to the fault of अतिव्याप्ति.
 4. अलौकिक, i. e. In reality both are actuated by regard to unseen or invisible results.
 5. विधि: an affirmative injunction e. g. स्वर्गकामो यजेत
 6. Jaimini Sūtras I. 1. 2.
 7. See *Viśvarūpa* p. 2 ll. 19–20—also note, above on p. 1.
 8. i. e. in addition to the rules of *Dharma* properly so called, the अर्थधर्म, कामधर्म and मोक्षधर्माः ।
 9. चतुर्वर्गा, i. e. धर्म, अर्थ, काम and मोक्ष.

That, moreover, is six-fold, *Varṇa-dharma*, *Āśrama-dharma*, *Varṇāśrama-dharma*, *Guṇa-dharma*, *Nimitta-dharma* and also the *Sādhāraṇa-dharma*. There, the first is (instanced) in “abstention from drinking the intoxicants &c.”, the second in “living by begging &c.”, the third in “holding the pālāsā wood as the staff, &c.”, the fourth in “the duty of a king possessing the qualification of being duly anointed, according to the Śāstras, of protecting the subjects, &c.” The fifth in ‘expiation’, and the sixth in “non-violence”, &c. 5

It is also two-fold *viz.* such as incites men to action, and such as causes a recession. For says MANU¹ “Acts prescribed by the Vedas are of two kinds, *viz.* *Pravṛtta*² and *Nivṛtta*.³ Acts which secure the (fulfilment of) wishes in this world or in the next are called *pravṛtta*. While acts which are performed without any desire⁴ but after proper deliberation are declared to be *Nivṛtta*.” 10

It is also three-fold, *viz.*, those which are ordinary,⁵ occasional, and those performed with a particular object in view. 15

The object⁶ has been indicated by the word *Dharma* itself, indicative of a means of acquiring an ultra-worldly bliss such as heaven, &c., as also for the reason that the knowledge of *dharma* being in the fore-front⁷ the object particularly in view being to cause *dharma* (to be observed). 20

Yājñavalkya Verse 2.

That best of Yogis residing at Mithila having meditated for a moment spoke to the sages:—(thus) “In the country where there roams the black antelope, know the laws relating to that.” 25

Mitāksharâ.

Being so asked, Mithilâ, a town of that name, resident of that, (the sage) Yājñavalkya the best of Yogis Yogīswarah having meditated for a moment kṣaṇam dhyâtwâ, i.e., having 30

1. Ch XII 87-88.

2. i. e. such as incite men to action.

3. Such as cause men to recede from all acts.

4. निष्कामकर्म, an act without any motive or self-interest for its propelling force.

5. नित्य, नैमित्तिक and काम्य.

6. प्रयोजन—Object. The other two are अधिकारी and संबंध. This is the second in the points of inquiry in regard to any discussion, the first being विषय or subject. The other two are अधिकारी and संबंध.

7. कटाक्ष lit. pointed gaze or attention.

concentrated his mind for a time viz. : “ These who deserve to hear are asking in humility, so it is proper to tell them,” and, therefore, he spoke to the sages. What ? “ In the country where there is the black antelope, know the laws relating to that.” “ The country in which
5 the spotted deer freely roams, in that country the laws which will be described hereafter, are (intended) to be observed ; and not elsewhere.” This is the meaning.

Viramitrodaya :

Mithilā, the capital of the Videhas ; residing there. By this
15 has been indicated a high degree of excellence in the form of the superior country favourable for teaching. Sa—he being thus asked, Yogīndraḥ—*best of Yogins*—indeed the supreme lord of the Yogis, Kṣhaṇam—for a moment—occupying a short time, Dhyātwā—*having meditated i. e.* the entire literature helpful for the point in
20 question, a little by regard to the intrinsic nature and a little, having contemplated by concentrating the mind, as in the passage¹ “ The Ṛshi stood for a moment, like a lake where the fish are asleep, he saw by (means of) concentration etc.” even for Yogis, concentration has been propounded for a minute observation. Abravit spoke. *In that country*
25 *etc.* Yasmin des’e etc., Munin sages, i. e. those used to contemplation, that is to say, abiding by the rules of logic. In following the method of the ancient doctors² of learning it should be noticed that the great ṛshi Yājñavalkya by expounding this science in the light of rules laid down in other Smṛtis even though not mentioned, has indicated the
30 capacity of the pupils, and has removed the defect of non-completeness³ owing to the unmentioned works. Bodhata know i. e. direct your attention to (the understanding of) the subject expounded.

The Author now states in particular the aptness of the knowledge by regard to all the respective rules severally regarding⁴ the country,
35 the time, the object, the nature, the evidence, the result and the like, and of these, on account of its importance, the author expounds first the laws by regard to the country. Yasmin—*where i. e.*, anywhere, Des’e—*country i. e.*, portion of the earth, consisting of the land covered by the *Bhārata Varāha*. Vide the *Vishṇu Purāṇa*, “ This is the land
40 for action ; go to the heaven and also attain absolution,” Mrgaḥ

1. Raghū Vans’a, I. 73, 74.

2. आचार्यः This is used in general as a honorific in connection with learned men.

3. The suggestion that each work is perfect in itself and does not need supplementing from others ; see further Mitāksharā on Verses 4 and 5 and note.

4. कौडीकरणेन—Lit., embracing.

Krshṇaḥ—spotted antelope i. e., which contains. Charati—roams, naturally, is the ellipse. Vide the text of Manu¹ “That land where the black antelope naturally roams”. Tasmīṇ, there, to be observed. Here, on account of the clause ‘wherein &c.’ stating an established fact, the mention elsewhere of the meritoriousness of Brahmāwarta etc., is intended as a particular praise. By the text “The Country extending as far as the sea to the East, and the sea to the West, and lying between these two² mountains, is called the Āryāwarta,” Manu³ has characterised, as Āryāwata, even a region without the black antelope, and so the treatment of Dharma by regard to the non-complete Dharma. In a particular region, the laws being the subject particularly stressed, it should be considered that on an occurrence of non-dharma, the particularisation about the Āryāwarta and the like is not contemplated, but the whole of the Bhārata-Varṣha (is intended).

Mitāksharâ.

It may be said, in the text. “Let him be taught the rites of purification” is the injunctive rule for the Āchārya to teach the Dharma-Śāstra. Whence, it may be asked, is it deduced that the pupil should make a study thereof? So the Author proceeds

Yājñavalkya Verse 3.

The Vedas, along with the Purāṇās, the Nyāya, the Mīmāṃsā, the Dharma-Śāstra, together with the Angas, are the fourteen seats of the lores and also of Dharma.—

Mitāksharâ :—The Purāṇas, such as the Brāhma and others. Nyāya, or the science of logic. The Mīmāṃsā the exegesis of the Vedic sentences. The Dharma-Śāstra, such as that of Manu and the like. The Angas are six such as Grammar and the rest. Together with these are the four Vedas. Vidyâḥ—the lores i. e., the lores which are the means for accomplishing the (four) objects, their seats Sthānāni are fourteen (Chaturdas'a). The Seats of Dharma, Dharmasya cha, also are fourteen.

1. Ch. II. 23.

2. i. e. the Himavân and Vindhya referred to before in Verse 21.

3. Ch. II. 24.

These moreover must be studied by the members of the first three¹ classes. Being included among these the Dharma-S'āstra must also be studied.

There, these the Brāhmaṇa must secure for the acquisition² of knowledge as also for performing the (duties prescribed by) *Dharma*. The Kṣatriyas and the Vais'yas for the performance of (duties under) Dharma. For it has been stated by S'ankha, after enumerating the seats of knowledge, that "these a Brāhmaṇa acquires and he directs the mode of³ life to others."

10 **Manu**⁴ also points out that the twice-born have the right to study the Dharma-S'āstra, and that of a Brāhmaṇa alone (is the right) to teach, and of none else :

"He for whom the rites commencing with the sprinkling⁵ and ending with the cremation, with the recital of the Mantras, are
15 prescribed, should be understood to have the right in this S'āstra, and of none else whatever.

"By a learned Brāhmaṇa must this be studied carefully and should be duly expounded to pupils, and not by any one else."

Viramitrodaya.

20 Now while pointing out the objective causes of Dharma by (predicating) the possession of the principal qualities, and casually pointing though only by implication the standard causes, by bringing out as the object of the present treatise, causing the observance of dharma, the Author elucidates the connection of the object, indicated
25 before :

Yājñavalkya Verse 3.

Purāṇāni *i. e.* The *Purāṇas* are defined⁶ thus: "Giving an account of the creation, destination, the Dynasties⁷ the *manwantaras*,⁸

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1. त्रैवर्णिकाः *i. e.* the first three classes excluding the fourth.
 2. विज्ञाप्ताप्तये—It would seem that here the causal also is intended *i. e.* प्रापणाय.
 3. वृत्ति—Rules of conduct and performance of duties prescribed.
 4. II. 16. I. 103.
 5. निषेकादिः—the sprinkling of the seminal fluid. *i. e.* गर्भाधान. See Gautama. Ch. VIII. 14-25.
 6. Matsya Purāṇa Ch. 53. 64.
 7. *i. e.* the two great dynasties, the Solar and the Lunar.
 8. The interval between two *Manus*. By reason of their constant recurrence they are innumerable. Each *Manvantara* contains 4,320,000 days. See page 11.

and a narration of the (two great) Dynasties—thus a Purāṇa has five characteristics.” They have been set out in the Viṣṇu-purāṇa¹ thus: “The Brāhma, the Pāṇḍya, the Śaiva, as also the Bhāgavata, similarly another is Nāradya, Mārkaṇḍeya being the seventh. The Āgneya is the eighth and similarly the Bhaviṣya is the ninth. The tenth is the Brāhma-waiwarta, the Lainga is remembered as the eleventh. And the Vārāha is the twelfth, and here the Skānda is the thirteenth. Fourteenth is the Vāmanaka, and the Kaurma is stated to be the fifteenth. Then the Mātsya, the Gāruda and thereafter is the Brahmanḍa.”

In the Kaurma, however, without including the Viṣṇu-purāṇa, but taking up the Vāyupurāṇa, the number eighteen has been stated. As to these two (versions) an option (exists). The Bhāgavata is indeed well-known, vide the text “Narrated to Ambariṣha and Śuka, always listen to the Bhāgavata, and also repeat by your own mouth, if you desire an annihilation of births.”

“Where beginning with the Gāyatri, the details of the *Dharma* are given, which contains (an account of) the killing of the demon Vṛtra, that (Purāṇa) is known as the Bhāgavata” having been stated in the same work as the characteristic. In the well-known work, the commentators have pointed out the inauguration of the Gāyatri, while in the other Purāṇas there is an absence of even the least of it. It should therefore be very carefully noticed.

Here in the word Purāṇa are also included by implication the Upa-Purāṇas. In this connection, says the Kurma² Purāṇa:—“Other Purāṇas also have indeed been mentioned by the Munis. The first is that narrated by Sanatkumāra, next to it is the Narasiṃha. Third is intended as the Pāṇḍya, well stated by Kumāra. Fourth is known as Śiva-Dharma, inaugurated by Nandi himself. Narrated by Durvāsa is

Continued from page 10.

Fourteen of these make up a day of Brahmā. Each of these fourteen is presided over by a Manu having a distinct name. These are (1) स्वायम्भुव, (2) स्वारोचिष, (3) औत्तमि, (4) तामस, (5) रैवत, (6) चाक्षुष, (7) वैवस्वत, (8) सावर्णि, (9) दक्षसावर्णि, (10) ब्रह्मसावर्णि, (11) धर्मसावर्णि, (12) रुद्रसावर्णि, (13) रौच्यदेवसावर्णि and (14) इंद्रसावर्णि. We are at present in the seventh of these, presided over by the वैवस्वतमनु.

1. They have been described with a variation in other Purāṇas. See मत्स्यपुराण Ch. VIII. 59-64 quoted in Bālabhāṭṭi (Gharpure) pp. 5-7.

2. Ch. I. 15 and the following.

- the wonderful Nāradiya (being) next to the last. The Kāpila, the Vāmana as also that narrated by the Aus'anāh. And also the one known as the Brahmānda, as also the one bearing the title of the Kālikā. The Māheśwara, and similarly the S'amba, the resort of the laws of the Gods.
- 5 The one narrated by Parāśara, another called Mārīcha, and that known as the Bhārgava, and this the fifteenth is called the Kaurma Purāṇa. In the Padma Purāṇa what has been narrated incidentally as an account of Narasimha, that containing 18,000 verses is here called the Nārasimha. Where the greatness of Nandā is described by Kārtikeya, that is the Nandā Purāṇa
- 10 and is reputed in the world as having the name of Nandā. And O you who have taken the vow of the sages, that narrative, however, which having a reference to S'amba occurs in the Bhaviṣhya, is called in the world as S'amba also. Thus also is included by enumeration the (one having the name of) Āditya even there. Oh, best of sages, whatever
- 15 Purāṇa is seen outside of these eighteen Purāṇas, know that as springing out of these." Springing out, *i.e.*, deduced.

As for their authority, the Bhaviṣhyatpurāṇa (says thus): "The eighteen Purāṇa, as also the life-narrative of Rāma, the Śāstras such as the Viṣṇu-Dharma, Śiva-Dharma and others, O son of Bharata, the

20 Kārṣṇa (regarded as) the fifth veda as the Mahā Bhārata is known; the Saura Dharmas also, O best of kings, propounded by Manu on this earth, the wise call these by the name of *Jaya*."

Nyāyah-*Logic*—Commencing with "Pramāṇa, prameya &c." and ending with "Hetwābāsāh also as stated", the Śāstra into five Adhyāyas

25 and composed by *Akṣhapāda*. By the word *Nyāya* are also included others such as the Vaiśeṣika, Sāṅkhya, Pātanjala and other Śāstras which do not directly address themselves to the consideration of the Śruti.

Mīmāṃsā—*exegesis, i.e.*, the exegetical consideration of the Śruti, &c., relating to acts, as contained in the composition of Jaimini in Twelve

30 Adhyāyas and commencing with¹ "Now, therefore an inquiry into (the nature of) Duty &c.", as also concerning *Brahma* Composed by Vyāsa consisting of four Adhyāyas and commencing with² "Now therefore an inquiry into (the nature of) Brahma" &c., thus of two kinds.

Dharma sūtrāṇi, the Smṛtis composed by Manu and others and

35 regarded as (digests of) Dharma, and classified in the Bhaviṣhyatpurāṇa thus: "Some Smṛti has a visible object, while another has an invisible one; yet another has both visible and invisible, and

1. Jaimini I. 1. 1.

2. Vedānta Sūtra I. 1. 1.

another is based on Logic, another is a Smṛti based on reason, the fifth as observed by the wise." The Grhyās are also Smṛtis in form. By the word smṛti are also included the Pancharātras, as these also are regarded as authoritative like the smṛtis of Manu and others, Vide the words of Bhagawān in the Wārāha: viz. "In the absence of Vedic Mantras, men resort to the rules laid down in the Pancharātra"; Vide also another rule in the same viz: "In the absence of the Veda Mantras, the procedure is as has been laid down in the Pancharātra"; Vide also the passage in the Braṇmapurāṇa "Having properly offered worship to the destroyer of Madhu"; in the Mahābhārata also the Pancharātras having been specially praised. 5 10

Thus the unauthoritativeness of the Pancharātras mentioned in the Vedānta and also in the works by the Bhaṭṭas, has a reference to such Pancharātras (only) as are opposed to the Vedas. For, in the Smṛtipāda in the (exposition of the) Śūtra¹: "If there is contradiction, it is to be disregarded; because, indeed it is only in the absence (of contradiction) that there can be a presumption." It has been established that the authoritativeness of the Smṛti which is directly contradictory to the Śruti is to be disregarded. So also in the Śūtra²: "Also because of a reason" that the revered Bhaṭṭa³ has observed "Such of these as have not been accepted by Vedic Savants, as having originated from the semblance of laws of a mixed character and which originated with the object of security, popularity, profit, respect, and notoriety, and which have been formed on the basis of visible objects such as splendour, directly known inference, resemblance and implication, is in contradiction with the three Vedas, or are intertwined with dharma and adharma as embraced in the tenets of S'āṅkhya, Yoga, Pancharātra, Pāśupata, S'ākhya and Nirgrantha, or which on account of their strength of some success attained by the use of poisonous medication or incantations for 15 20 25

1. स्मृतिपाद—The third Pāda of the first Adhyāya is so called. Jaimini I. 3. 3. This is the third Sūtra, in the third Pāda of the first Adhyāya. Known as the स्मृतिप्रामाण्याधिकरण. The first two sūtras making up the स्मृतिप्रामाण्याधिकरण. It means that whenever there is contradiction विरोधि तु (between the Smṛti and the Veda) the Smṛti अनपेक्षं स्यात् should be disregarded. असति हि Because it is only when there is no (contradiction) that there is अनुमानम् a presumption, vide the last sūtra—in regard to the Veda being in support of the Smṛti).

2 Jaimini I. 3. 4. called the दृष्टव्यस्मृतिप्रामाण्याधिकरण.

3. i. e. कुमारिलभट्ट. One of the two chief exponents of the Mimāṃsa the other being Prabhākara. The opinions of one are known as मादृमन्त and of the other as पुद्गमन्त. After Śābara Swamin, these two have been occupying a prominent place among the exponents of this school.

causing allurements, eradication or madness, or such as are still of the exterior and advocating doctrines other than those based on non-violence, truth-speaking, self-restraint, donation, compassion and in tune with the (dictates of) *S'ruti* and *Smṛti*, and which consists mostly of a (mode of) life tinged by considerations of wealth, these alone are (intended) to be ignored, as being contradictory to the words of *Śruti*.”¹

Hence also, Bhojarāja in the *Ratnamālā*, after instancing the words of Bhagwān viz. “Have been stated,” has further quoted a passage from the *Kūrma Purāṇa* thus: “As for other *Śāstras* in this world which cause illusion, such as, the *Wāma*, *Pāśupata*, *Soma*, the very embodiment of the worst kind of hell, these are stated as false, and also outside the *Vedas*.”

Similarly: “*Brāhmanas* as well *Kṣatriyas* will continue in that *Kali* (age) following the usage of the *Wāma* and *Pāśupata* as also following the *Pancharātra*.” “Following the *Pancharātra*” i. e. acting according to the *Pancharātra* opposed to the *Vedas*. Therefore also in the *Agni Purāṇa* in the enumeration of *Pancharātras* opposed to the *Vedas* have been mentioned the *Pāśupata* and other *Panchrātras*. Thus said

1. The position is this: Under I. 1. 3. as the *Vedas* are the basis of *Dharma* that which is not in the *Veda* is to be disregarded. It may, however, happen, that certain passages in the *Smṛti* have not the support of the *Vedas* in that a passage directly supporting it is not found in it. Then under the 3rd and 4th *Sūtras*, if the two are contradictory, the *Smṛti* is discarded. Where, however, there is no contradiction, the mere fact that a corresponding passage is not found in the *Vedas* is no evidence of its absolute non-existence at any time. The Schoolmen argue thus: *Smṛtikars* like *Manu* and *Yājñavalkya* admittedly follow the *Vedas*. Not only do they regard *Vedas* as the basis of all laws, but they practice, teach, and expound the letter and the spirit thereof. It is therefore not proper that what they say or lay down must not have a Vedic backing. Ages of long-continued tradition handing down to numberless generations rules and their observances must be taken as clear evidence of the existence of these rules in the *Vedas*. In such a case, the only qualification to be borne in mind is, that where a *Smṛti* is in contradiction or is incongruous with the *Śruti*, it is to be discarded. As also must those provisions be discarded which are based on facts or considerations adverted to above. Note also the following:

अष्टकादिस्मृतैर्धर्मे न मातृत्वं मानवाऽथवा । निर्मूलत्वान्न मानं सा वेदार्थोक्तौ निरर्थता ॥

वैदिकैः स्मर्यमाणत्वात्समाख्या वेदमूलता । विप्रकीर्णार्थसंक्षेपात्सीयत्वाद्दृष्टिमानता ॥

न मा स्मर्ताष्टकाङ्गत्वाद्यां जना इति मन्त्रगीः । तन्न स्मृतेर्मूलवेदेऽनुमिते मात्वसंभवात् ॥

2. For a detailed and exhaustive treatment of the *Tantra* literature, the reader is referred to the Volumes on that subject published by Arthur Avalon in 1914.

Hayagriva : " I have, indeed, mentioned the *Pancharâtras*, as also the *Saptarâtras*, which are twenty-five in number and have been exhibited by sages in this world. The first tantra is Hayasirṣha, a tantra which can stupify the three worlds.¹ The Vaibhava, the Paushkara tantra, the Prāhlāda, the Gārgya, the Mālava, the Nāradiya, Māṇḍawya, the Śāṇḍilya and also the Vaiśvika, the tantra called Śaunaka spoken to by Satya, the Vāsishṭha the ocean of knowledge, the Swāyambhuva, the Kāpila, the Tarkṣhya, the Nārāyaṇyaka, the Âtreya, the one called Nārasiṅha, that called Mānada as also the Âruṇa, the Baudhāyana as also the Avārṇa—thus has its extent been stated. Taking all this into consideration, the statement that the inclusion of the Pancharâtra in the daily routine is unwarranted, is without a basis is the emphatic protest² of S'ri Dattopādhyāya. That even *S'âstras* such as the Pancharâtra, Pāsupata—and like others, in those places where they do not contradict the Vedas, are certainly authoritative as has been stated in the Pārijāta,³ has been demonstrated with great force as having been approved of all the learned men.⁴ Similarly others also such as "Smṛti, thus say the wise men" and the like clauses stated in the aforesaid compositions of established authority, are to be taken, as these have been accepted by great men.⁵ Also the *Shatṭrins'anmata* and like others also are of the same view, is the assertion of some. The Kalpataru says, no.

The *Angas* as stated by Devala viz. "The *S'ikshā*, Vyākaraṇa, Nirūkta, Chhanda, Kalpa, and Jyotiṣha are the *angas* of the Veda" *S'ikshā* the works of Yājñavalkya, Paṇini, Parāśara and others demonstrating as a duty the study of the Vedas. *Vyākaraṇam*, the science consisting of eight Adhyāyās commencing with "ā, ai, and au are called Vrddhi" and ending with "a, a, the end." and composed by Pāṇini, others

1. i. e. स्वर्ग, मृत्यु and पाताल, The Heaven, the Earth and the Nether regions.

2. सिंहनादः—the war cry.

3. e. g. in मदनपारिजात p. 80 ll 12. 18.

4. शिष्टाः, men of learning and of position established by their repute.

5. महाजन—It may also be rendered as the great populace; cf महाजनो येन गतः स पन्थाः.

6. The अष्टाध्यायी of Pāṇini opens with the sūtra indicating the signs of वृद्धि and ends with the sūtra "अ अ इति" which the वृत्तिकार explains thus: एकोत्र विवृतोऽपरः संवृतस्तत्र विवृतस्य संवृतः क्रियते । अकारो विवृतः संवृतो भवति । The अ which was considered to be open (विवृत) in all the preceding operations of this Grammar, is now made contracted (संवृत). Under I. 1. 9. (तुल्यास्यप्रयत्नस्वर्णम्)—those whose place of utterance and effort are equal are called *Savarna* or homogeneous letters. Now this effort or प्रयत्न may be आभ्यन्तर (internal) or बाह्य (external). The आभ्यन्तरप्रयत्न may be (1) स्पृष्ट having a complete contact, or (2) ईषत्स्पृष्ट, or (3) विवृत complete opening e.g. अ, आ इ उ &c, (4) ईषत् विवृत or (5) संवृत contracted.

not having made a Vaidic treatise. *Nirukta*—the work composed by Yāska and elucidating the meaning of Vedic words. *Chhandah*—The science composed by Piṅgala and treating¹ of the Gāyatri and other metres. *Kalpa*—the procedure for the performance of the Jyotiṣṭoma and other sacrifices, composed by Kātyāyana, Baudhāyana and others. 5 *Jyotiḥ*—The well-known science indicative of the movements &c. of planets, and treating of the signs of the zodiac, composed by Garga and others.

With these i. e. the Purāṇa and the rest, mixed, (*Vedāh*) the *Vedās*, words wellknown as *Veda* used for subjects treated by the Vaidikas 10 and Yājñikas such as Manu and other renowned sages vide the disquisition² in the *Mīmāṃsā* about the (authoritativeness of the) Mantras. Some maintain that passages which cannot be traced to human authorship are Vedic passages. The difficulty³ is removed by taking it as established by the *Mīmāṃsā* to be a composition of passages composed by others, 15 than human beings.

Some, however, by analogy with the rule in works on *Nyāya*, under which an elaborating exposition is observed in the case of compositions of “a narrative character” aver that such would be the passages having a Vedic character. And the irresponsible ones 20 however, assert that an invariable accompaniment with the special cause is the mark of the Veda.

These, moreover, have been demonstrated to be four by Devala and others deviding these as: “Rk. Yajuh, Sāma and Atharvāṇa are the Vedas.” There the portion of the Vedas which is profane in Rks, is 25 (called) the Rk. That which contains many Yajus is the *Yajus*, and the one having an abundance of the Sāmas, the *Sāma*. The *Atharvāṇa*, moreover,

1. प्रतिपादक originating and treating.

2. मंत्राधिकरणन्याय Jaimind II. 1. 32. See also Jaimind I. 2. 31-53. where after stating the several positions of the पूर्वपक्ष in 31-39 sutras, their refutation is given in Sutras 40-50, and the *Siddhānta* is stated in Sutras 51-53 thus लिङ्गोपदेशश्च तदर्थत्वात् । ऊहः । विशिष्टादश्च । The following कारिका may conveniently be borne in mind for determining the existence of the *mantra* character of Vedic passages and its absence. उत्तमामंत्राण्यस्यन्तत्वात्तत्त्वरूपाद्यभावतः । मंत्रप्रसिध्यभावाच्च मंत्रतैषां न युज्यते ॥ i. e., where the marks enumerated above are not found. it is not a mantra. Thus (1) उत्तम The use of the first person e. g. अग्नये जुष्टं निर्वपामि (2) आमन्त्रण e. g. अग्ने यशस्विन्यशसे (3) अस्यान्त the अस ending e. g. उर्वी चासि, वस्वी चासि (4) त्वान्त e. g. इषे त्वा, उर्जे त्वा and also (5) मन्त्रप्रसिद्धि i. e. passages well known as मन्त्रस. e. g. अथ सिदासीदुपरि सिदासीत्.

3. कण्टकोद्धारः

4. उपाधि has been defined as साध्यव्यापकत्वे सति साधनव्यापक उपाधि, A special cause for a general effect e. g. the आर्द्रैन्वन is the उपाधि of बन्धि.

which contains numerous passages demonstrating (the performance of) acts with a visible purpose, through the invisible. The two *viz.* the *Khila* and the *S'ukriya*, are indeed included in these. Of these, the *Khila* is that portion of the Vedas, which presents acts to be performed and which has not been¹ explained. The portion of the Veda mentioned in the *Brāhmaṇa* is called *S'ukriya* by reason of its being set out by *S'akra*. While the *Angirasa*, is only a portion of the *Ātharvana*. Moreover these four Vedas are each divided into two parts, the *Mantras* and the *Brāhmaṇa*. By these, such sentences of the Vedas as are in the form of names to be used as instrumental at the performance of an act are designated by the word *Mantra* as has been demonstrated in the portion² defining a Mantra in the *Sūtra* "The name Mantra is applied to those (that serve the purpose of denoting things) connected with prescribed actions." There also, the definition given by *Manu* and others, of a Mantra, as "that itself which is known as the Mantra," survives in the end, by a discrimination of what is intended and what is not. And therefore it is that *Pārthasarāthi* *Mis'ra* has said that generally it is indicative of the sense in which it is understood by the experts, and therefore has stated that that is *Mantra* which is known as *Mantra* by the expert scholars.

Even the revered *Jaimini* with a view to obviate the inclusion of (passages of the nature of) modifications, invocation or names as *Mantras* states the definition of a Mantra as that which pre-eminently is known to possess the character of a Mantra in his *Sūtra viz.*³ "The character of a Mantra does not belong to what is not found in the text by the Veda because the (aforesaid) distinction applies only to such passages as are actually found in the *Vedās*." So also *Bhaṭṭapāda* has observed "A *mantra* is defined as that which is so called by the *Yājñikas*." Here, just as "*mantra* etc." is an extended sense of the *Brāhmaṇa*, a similar definition of a *Sūkta*, *Anuvāka* and the like is indeed unobjectionable. On account, however, of a greater likelihood, that other definitions may be stated, so the portion of the Veda remaining after that covered by the Mantra is *Brāhmaṇa*, as has been said.⁴ "In regard to the rest, the name *Brāhmaṇa* (is used)." The meaning is that the Vedic portion remaining after the *Mantras* is *Brāhmaṇa*.

"*Mantras* also are declared to be *Rk.*, *Yajus* and the *Sāmans*, and *Nigada*" thus have these been divided by *Kātyāyana*. Or where

1. i. e. in regard to which no *विष्क* has been offered.

2. See note (68) above p. II. 32.

3. *Jaimini* II I. 34 ऊहाय्यत्राधिकरण.

4. *Jaimini* II. 1. 33.

the adjustment of the (metrical) feet is by regard to the meaning, the Mantra is called Rk. as has been said.¹ "Among these (*i. e.* the Mantras) those are called Rk. wherein the division into metrical feet is in accordance with the limitations of the meaning." The meaning and the final conclusion is that a Mantra which is made up of well defined letters is a Rk. Here the special qualification is not being carried from the meaning, otherwise it would overlap in the Sāman.

A Mantra where the letters are not definitely fixed and which is preceded by singing is Yajus. Regarding the definition of Yajus it has been stated² thus: "In regard to the rest, the word Yajus (is applied)." What is pronounced with an accent different from that of a Rk. or the Sāma is Yajus. "A mantra when sung is called Sāma." Although in the seventh Adhyāya the Sāman has been established to be that only which is sung, it is differently exhibited by regard to letters *e. g.* in (the passage) "Should sing in the Rathantaras"—Thus in the chapter on the distribution of the mantras, intending the word Sāman to apply to letters which are being sung, the Sūtra has been thus put "The name Sāma has been given to the musical (mantras)" *i. e.* the Sūtra has been arranged somehow by regard to the letters⁴.

The Nigadas, however, such as "He takes up the sprinkler," and the like, are mantras in the form as addressed to another. In the *Nigadādhikarana*, starting with the objector's position as "The Nigada³ should be regarded as the fourth kind (of Mantra), because of its peculiar character," the Author has reached the established conclusion that they are a particular variety of the Yajus. Hence also in the Śruti text—"Aherbudhniyamantram me gopāya Yamṛshayastrayivido viduḥ rchakṣ sāmāni Yajunṣhi" although a mantra has been mentioned only in three kinds, still in the texts such as "In a low tone by the Yajus, loudly by the Nigada" and the like others, a special designation having been stated, it should be understood that Nigadas have been separately stated by Kṛtyāyana with a view to bring them out particularly.

1. Jaimini II. 1. 35.

2. Jaimini II. 1. 37.

3. II. 1. 36.

4. The word "Sāman" does not strictly apply to the mantras themselves, as it is owing to the word or letters set to different ways and tunes in music *e. g.* Rathantaras, Bṛhat etc. that the mantra is called Sāman. This setting to music is regarded as a Sanskāra a purification of the mantras, and as such, owes its origin to the singer and as such cannot be called Veda proper—which is without a source—human or otherwise.

Brāhmaṇa, moreover, is twofold, as classified into *Vidhi* (or injunction) and *Arthavāda* (or explanatory passages). *Parākr̥ti* (other's action) and *Purākalpa* (Past story) are only included in the *Arthavāda*.

There, *Vidhi* or injunction is fourfold by reason of the (following) varieties *viz.* *Utpatti* (or originative), *Viniyoga* (or applicatory), *Prayoga* (or of performance) and *Adhikāra* (of claim or qualification). The *Utpatti-vidhi* or originative injunction is that which demonstrates a thing or object which has not been the subject of any other *vidhi*, (and is) called the *Utpatti* because it was first reached. There moreover, it has six complements *viz.* "another word, repetition, quality, number, name or nomenclature and inter-dependence."

Now, as in the text "one should perform the *Agnishtōma* sacrifice" and the like passages, where an injunction is expressed by the word *Pārārthya* (पारार्थ) —i. e. existing for the purpose of something else, such an injunction which intimates the connection of some subsidiary matter, it is called the *Viniyoga vidhi*² or the injunction by application. In the application of this *Vidhi* "*S'ruti*, a direct statement, *Linga*, or power, *Vākya*, sentence or syntactical connection, *Prakaraṇa*, interdependence, *Sthāna*, place, and *Samākhyā*, name" are regarded as auxiliaries.

The *Adhikāra vidhi* is the injunction which intimates the capacity in regard to results *e. g.* "One desirous of Heaven, should offer the *Jyotishtōma* sacrifice" and the like.

The *Prayoga-Vidhi* is the injunction which intimates the simultaneous performance in entirety together with the *angas*. By way of Comprehending the option in regard to the eight faults accompanying a sacrifice enjoined under each of the *Vidhis* with their injunctions, the *Prayoga-Vidhi* itself has been mentioned as the principal *Vidhi* as intimating the performance of the principal act together with all the *angas*. As in "one should offer the *Jyotishtōma* sacrifice" and the like, as one should discriminate from the form.

The *Utpatti Vidhi* is of three kinds *viz.* (1) As originative of an act only as in "one performs a sacrifice to the fire" and the like. (2) As originating an act as having a special quality as in "one should offer the Soma sacrifice" and the like and (3) As originating the quality only as in "one offers a sacrifice with curds" and the like.

Viniyoga Vidhi or the injunction of application is also three-fold *viz.*, *Apūrva-Vidhi*, *Niyama vidhi* and *Parisankhyā-vidhi*, as has been

1. This is the XIII. in 2nd Adhyāya 1st Pāda covering Sūtras 38-45.

2. It is otherwise described as अंगप्रधानसंबन्धवोधको विधिः ।

said : “An injunction (*Vidhi*) takes place when something is absolutely non-established ; an injunction of necessary arrangement (*Niyama*), when one alternative is already established ; when both alternatives are already established, the injunction required is called limitation (*Pari-sankhyā*).” There, the first (is instanced) as in “One desirous of heaven should offer the Jyotiṣṭoma sacrifice and the like.” The second as in “they pound the paddly” and the like. The third as in “He takes up the one bearing the name of the horse” and the like. In the Bhāṣya, however, “Five only of the five-nailed animals must be eaten” has been given as an illustration of the third ; but this topic is not being elaborated here for fear of enlarging the present discussion.

Arthavāds, however, are in the form of praise or censure. Of these, the first (is illustrated) as in “*Vāyu* indeed is the swiftest deity” and the like, and the second as in “His oblations (the gods) do not eat, who offers the sacrifice after sunrise” and the like, may be taken as understood elsewhere. Thus enough of an elaboration again of things which are inter-connected.

The putting of the *Purāṇas* as accessory is with the object indicating the *Vedas* as the Principal.

Vidyānām, of the lores i. e., of the knowledge which is the means of accomplishing the (four) objects. Therefore even of *Dharma* also are these the seats *Sthānīni*, i. e., means, as *dharma* is caused by the introduction of knowledge.

Although, elsewhere, eighteen seats of lores have been mentioned, as in the *Viṣṇu Purāṇa*. “The *Angas*, the four *Vedas*, the *Mīmāṃsā*, the extensive *Nyāya*, the *Dharma-Sāstrā*, and the *Purāṇa*, these are the fourteen (seats of) knowledge. The *Āyurveda*, the *Dhanurveda*, the *Gāndharva-veda* also these three, and the fourth the *Artha-Sāstra*, thus these eighteen are known as (the seats of) knowledge,” still, here, by the word *Veda*, are included the *Āyurveda* and others in the form of subordinate *Vedas*, and thus it should be understood that there is no shortness (of statement). These, although seats of knowledge, cannot be the seats of *Dharma* because their objective is not *Dharma*, so they say.

As to what the *Brahma-Purāṇa* says viz., that “the *Vedānta* is the fifteenth, and *Vidyā* shall be the sixteenth”, there *Vedānta* means the *S'āriraka*. The *Vidyās* i. e., the esoteric teaching of the *Bṛhadāraṇyaka* and the like. These two moreover have been included by the word *Mīmāṃsā* and *Veda*. Thus everything is well arranged.

MITĀKSHARĀ.

Let it be that the Dharma S'āstra should be studied. How does¹ this particular S'āstra composed by Yājñavalkya come in? So the Author proceeds

Yājñavalkya, Verses 4 and 5.

5

Manu, Atri, Vishṇu, Hārīta, Yājñavalkya, Uśanā, Angirā, Yama, Āpastamba, Samvarta, Kātyāyana, and Br̥haspati. (4)

Parāśara, Vyāsa, S'ankha, Likhita, Dakṣha, Gautama, S'atātapa and also Vasishṭha are the promulgators of Dharma S'āstra. (5)

10

Mitāksharā:—Up to the word Uśanas the sentence is a Dvandwa compound inflected² in the singular. The meaning is that this Dharma S'āstra propounded by Yājñavalkya should be studied.

This is not a restrictive³ enumeration, but this is merely by way of illustration. Therefore the compositions of Baudhāyana and others being regarded as Dharma-S'āstra will not be inconsistent.⁴ Of these, although each one by itself is an authority, still when these are in need of being supplemented, that supplementing may be done from elsewhere.⁵ In case, however, of a difference there is an option.

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1. किमायात् How does this come in? Lit, what has come of this &c.?

2. एकवद्भावः see Pāṇini II. 4-5.

3. परिसंख्यः i. e. these and none others. The names mentioned are only as by way of illustration.

4. अविरुद्धम्—i. e. admitting others as authorities will not in any way conflict with the text given.

5. अन्यतः i. e. from other works. This is a very important passage and should be particularly noticed. It is not unoften that a position is attempted to be based on the reason that a particular author is silent on the point and therefore the silence is taken as conclusively decisive of the point. The recent decisions of the Allahabad and Bombay High Courts refusing a share to a grandmother in a suit for partition between her son and grandson are an instance in point. That such supplementing is done by Courts will be seen from the remarks of their Lordships in the case of *Adit Narayan Singh vs. Mahabir Prasad* 48 I. A 86 at p. 93 (last 4 lines & p. 94 top) see also *Chunilal vs Surajram* 33 Bombay 433 at

Viramitrodaya.

- Admitting that the *Dharma-S'āstra* is the reason, it may be asked, what has that to do with the present (work)? So the Author wishes to point out that his own composition is a *Dharma-S'āstra*, and for that exposition mentions the composers of the *Dharma-S'āstra*.

Yājñavalkya Verses 4 and 5.

- The clause ending with 'Uśanā' is a unitary Dvandwa Compound. *Prayojakāḥ*—promulgators i.e., authors. In the expression *Vasiṣṭha-scha*—and also *Vasiṣṭha*,—the word *cha* (and also) is used cumulatively for those not mentioned, so that others also are included. For, according to S'ankha and Likhita: "*Smṛti* means the *Dharma Śāstras*. Their authors (are) Manu, Viṣṇu, Yama, Dakṣha, Angirāḥ, Atri, Bṛhaspati, Uśanāḥ, Āpastamba, Vasiṣṭha, Kātyāyana, Parāśara, Vyāsa, Śankha, Likhita, Samvarta, Gautama, Śāātapa, Hārīta, Yājñavalkya, Prachetāḥ and the like others, wise and learned men."

- Manu, Bṛhaspati, Dakṣha, Gautama, and Yama, Angirāḥ, the Lord of the Yogis, as also Prachetāḥ, Śāātapa and Parāśara, Samvarta and Uśanas, Śankha and Likhita and also Atri, Viṣṇu, Āpastamba and Hārīta. These sages eighteen in number chastened by vows are mentioned as the promulgators of the *Dharma Śāstra*.

Continued from page 21.

p. 439. The *Viśvarūpa* after a discussion remarks at the end thus: P. 11. यत्र तु अपरिपूर्णः प्रयोगः कर्तव्यतोपदेशमात्रं च यथोपनयनादिषु तत्रानुमितैव स्मृत्यन्तरापेक्षा । एवं सर्वत्रोन्नेयम् ।

Tr: Where, however, the text of the performance is incomplete, and a mere recommendation for the performance is given—as e.g. in the case of Upanayana and the like, there the supplementing from another Smṛti is necessarily presumed. Also note the following observations in the मदनपारिजात । न चैतेषां मन्वादिधर्मशास्त्राणां वेदमूलत्वेन परस्परमनपेक्षप्रमाणत्वाच्चान्योन्यमाकाङ्क्ष्य तत्र च कचिदधिकान्कर्मविधिः क्वचित् न्यूनाङ्ककर्मविधिरिति परस्परविरोधादप्रामाण्यप्रसङ्ग इति चेत् । मैवं सर्वशास्त्रप्रत्ययमेकं कर्म इति न्यायेन सर्वत्र विधेयस्य कर्मण्येकत्वेन प्रधानविरोधाभावादङ्गेषु प्राचीनिको यः परस्परविरोधस्तत्परिहारो भूयः । स च परिहार आकाङ्क्षावशात् आकाङ्क्षा चेत्कर्तव्यतायां सा चेत्कर्तव्यता यस्मिच्छास्त्रे न्यूना तच्छास्त्रं स्वावगता-र्थेऽनपेक्षप्रमाणमप्यनवगतांशे शास्त्रान्तरमवक्षत इति नात्यन्तमनपेक्षा, अत एवाविरोधाच्चाप्रामाण्यम् । एवं समग्राङ्ककर्मण्यनुष्ठिते धर्मोऽपि समग्रो भवेत् । धर्माच्चेष्टासिद्धिः । धर्मश्चाचारयतः । P. 11.

See Manu II. 14. Gautama I. 5, and other texts collected in the *Smṛti-chandrikā* at p. 7.

1. प्रणेताः authors, not merely publishers.
2. i. e. Complementary Smṛtis.

Jābāli, also Nāchiketa, Skanda, Langākṣhi and Kāśyapa, Vyāsa, also Sanat Kumāra, also Sumantu, Pitāmaha, Vyāghra, as also Kārṣṇājini, Jātākarna, and Kapinjala, Baudhāyana, Kāpāda, and similarly Viśwāmitra, Parīthiāsi, as also Gobhila are the authors of Upa-smṛtis.

Similarly, Vasīṣṭha, and Nārada also, and also Sumantu, 5
Pitāmaha, Babbru, Kārṣṇājini, Satyavrata, and Gārgya, Devala, Jamadagni, Bharadvāja, Pulastya, Pulaha Kratu, Ātreya, as also Marīchi and Vatsa also. Pāraskara and Rṣhyaśrega, and similarly Vaijāvāpa. Thus other twenty-one Smṛtikāras have been mentioned. The Dharma-Śāstra works composed by these in ancient times, are (regarded as) 10
authorities, and must not be discarded through motives.

Here the Smṛtis composed by eighteen sages such as Manu and others, while the eighteen upa-smṛtis written by Jābāli and others, although classified separately, have been mentioned together generally in the Bhavshya Purāṇa thus: “Those Smṛtis also such as Manu and 15
others and known to be thirty-six,” while the twenty-one composed by Vasīṣṭha and others, however, have been referred to thus: “Similarly, other Smṛtis &c.,” Vṛddhamanu, Vṛddha-Vasīṣṭha, Vṛddha-S’ātātāpa, Laghu Hārīta, Yogi Yājñavalkya and others, however, bearing a specially qualitative name on account of the particular conditions, are also (included 20
in the enumeration of) Manu and the rest and so have not been mentioned separately. Thus, it has been pointed out that by reason of its having been composed by Yājñavalkya, the work written by himself is a Dharma Śāstra.

Mitāksharā.

Now the author mentions the causative¹ attributes of Dharma. 25

Yājñavalkya Verse 6.

In a (proper) country, at a (proper) time, with (proper) means, (when) a thing is given away with faith, to a (proper) person, all that is the causative attribute of Dharma.

Mitāksharā: a Desē in a Country, as has been described² above 30
viz. “the country in which the black antelope etc.” Kālah, Time, such

1. कारकहेतु as opposed to ज्ञापकहेतु in the next verse. In the Mitāksharā the author mentions this as the उत्पादकलक्षण of धर्म.

2. In Verse 2 at p. above.

as the solstice¹ and the like. Upāyaḥ, Means i. e. the bundle² of necessary acts prescribed by the S'āstras. Dravyam, Thing obtained by the acceptance of gifts, such as a cow or the like. S'raddhā, Faith i. e. belief in the existence³ (of God). In such a manner that it is attended by it.

Pātram, (a proper) Person i. e. as hereafter to be defined.⁴ viz. "not merely by learning etc." Pradiyate⁵, is given away i. e. is abandoned in such a manner as to create another's ownership so that it can never return back. These are the causative⁶ attributes of Dharma.

What? Are these all? The author says, No. Sakalamiti all that etc. It amounts to state that others also mentioned in the S'āstra such as caste, quality, sacrifices, offerings, etc., are all an efficient cause of Dharma. viz., the four-fold cause of Dharma i. e. consisting of caste, quality, substance and action impregnated with faith. And all that, or such separately should be observed in accordance with S'āstra. Faith, however, recurs in (the case of) all.

Vīramitrodaya.—

Now while pointing out the actual causes of Dharma at the same time the Author describes its nature

Yājñavalkya Verse 6.

Desaḥ.—Country, such as Kurukṣhetra or the like. Kālāḥ—time i. e. the occasion of a Sun's eclipse or the like. Upāyaḥ—means, i. e. necessary acts. Drawyam—thing, such as gold etc. S'raddhā—faith firm belief in the fructuation of a Vedic performance. So placed as to

1. The several occasions regarded as proper for conferring religious gifts. are दर्शे शतयुगे दानं तच्चतुर्दशैः दिनक्षये । शतघ्नं तच्च संक्रांतौ शतघ्नं विष्टुवे ततः ॥ &c. बाराहपुराणे. See Dāna Mayukha where the proper periods have been collected.

2. इतिकर्तव्यताकलाप the necessary acts for the proper performance of the duty.

3. आस्तिक्यं—i. e. Belief in the existence of god and life after death.

4. Verse 200 hereafter.

5. Particular stress is placed on the preposition ऋ as contracted and ऋति + आ i. e. Completely and irrevocably given away, so as never to be resumed

6. कारक or उत्पादलक्षण of Dharma. These are the circumstances or occasions which bring about the performance of a religious act.

be accompanied by that *i. e.* by a good intention. *Pātram*—a proper person *i. e.* a learned Brāhmaṇa and the like as will hereafter be described. Here the locative case is in the sense of the dative. *Pradiyate iti, is given away.* *Dāna* or a donation is an abandonment accompanied by a gift; or the particular desire to destroy one's own dominium resulting in the creation of another's proprietorship, and not being a sale or a like transaction. Of that, the highest *i. e.* absence of any return obligation or any return of that character and an appropriateness in regard to the requirements favourable for a gift such as caste, quality and others. Here donation in all the four aspects of *Dharma*, being likely to be found in the four *Yugas*, has been prominently taken as an illustration and is indicative of all acts prescribed by the *Śāstra*, such as a sacrifice, a fire offering, and the like, and mixed with the formative cause of such.

Yaditi—which *etc.* has a reference to the special causes such as the country and the like. And as regards *Tad*, although it has naturally a well-known connection with *Yad* immediately after which it is placed as in the expression.¹ “That which was elevated” and the like, or in the passage “To me the cruel, that which is put along with the object *etc.*” still by way of an exception, it should be remembered it has the force to indicate the meaning pointed by the word *Yad*.

Sakalam—all that *i. e.* the whole of it. *Dharmalakṣhaṇam*—attribute of *Dharma i. e.* its nature, by reason of its securing the entire fruit as ordained by the *Śāstra*. That, however, which is wanting in one or more such *e. g.* the country and the rest, would be fruitless, more fruitless, and most fruitless, owing to its not accomplishing that result. This is the import.

Thus, therefore, any religious act such as a sacrifice or the like, in whichever part it may have been predominantly prescribed by the rule, with all these should collectively be performed. When the parts contradict or do not admit of each other, there is an option. As there is no other course, and as there is no concomittance, nor mutual dependence. As has been said.² “On a conflict, there is an option”. “An option between *Smṛti* and *Śāstra* exists for making up the completed sense.” But in regard to a necessary act, a contraction is permissible only, of the possible only, while in acts stated with a special purpose all the parts may be contracted. By reason of the concentration of the whole power,

1. In the *Veni-Saṁhāra Act I. 13.*

2. See *Smṛiti Chandikā p. 7.* and note 5 on p. 21 above.

an act though started with a special purpose, is like an ordinary one. When, however, in the case of an act started with a special purpose even in spite of the want of parts, on account of some reason, the entire fruition or partial fruition has been declared in the Śāstra, there, one
5 desiring it, should perform it in the very manner. This is the distinction.

Mitāksharâ.

Now the author describes the informative¹ sources of law

Yājñavalkya Verse 7.

The S'ruti, the Smṛti, the practice of the good, what
10 appears commendable to one's own self, and the desire sprung from a proper resolve, these are said to be the sources of Law.

Mitākṣahrâ.—The S'ruti, the *Veda*.² The Smṛti, the Dharma³ S'āstrâ. For Manu⁴ says "S'ruti, indeed, is to be
15 known as the *Veda*, while *Dharma S'āstrâ* is *Smṛti*."

Sadâchârah—*The practice of the good i. e. the Sishṭas, of those with established reputation, the practice, observance; and not of the non-Sishṭas. Swasya châtmanah priyam and what appears commendable to one's own self i. e. in regard*
20 *to a matter where there exists an option. e. g. (in the passage)⁵ "In the eighth year of conception or birth". In such and like cases one's own wish alone is the determinant. Samyak sankalpât jâtaḥ—Sprung from a proper resolve, i. e. unopposed to the S'āstra. Kâmah desire. As e. g. "By me, except at meals, water must not*
25 *be drunk."* These are Dharmasya mûlam the sources of law i. e. the authorities. Among these upon a conflict, the prior ones have greater authority.

1. साधकहेतुः—sources wherewithal to find the law—as distinguished from the कारकहेतुः—the ways or methods by which (a rule of) law is observed in practice or performance.

2. The four Vedas primarily, and also the *Upanishads*.

3. The entire literature other than what is comprehended in Śruti, and which is regarded as a source of law.

4. Ch. II. 10.

5. Manu XII. 108,

6. See further on Verse 14.

Viramitrodaya.

Now with a view indeed to point out as the principal sources of law what was deduced from the Purāṇas and the rest mentioned above, and also with the object of avoiding the impression, likely to arise from the expression¹ "is given out" that acts alone indicate dharma and thus that even a feast would be a source of *dharma*, the Author states that the characteristics of dharma are distinguishable from such as the above, and so proceeds :

Yājñavalkya Verse 7.

S'ruti, the Veda. Smṛti, the Dharmaśāstra, as says Manu,² 10
 "Śruti indeed is to be known as the Veda, while Dharmaśāstra is Smṛti." Sadācārah, *the practice of the good*, has been indicated in the Vishṇupurāṇa thus: "The Śādhus (good men) are those whose sins have been reduced; the word *sat* (good) is indicative of good men. What therefore is their practice is known as 'the practice of the good'". 15
 Practice *i.e.*, not pertaining to worldliness, and therefore wordly (acts like the) feasts and the like are excluded. Swasya priyam, *to one's own self commendable* : *i. e.*, liked; *i.e.*, as the effect is characterised by the cause (producing it), in case of a doubt as to (a matter of) law, the mind would be pleased at the side approved of by men whose minds have been 20
 seasoned by religious sacraments, as observes the revered Bhaṭṭa: "By this has been established the authoritativeness, for the purpose of accomplishing *dharma*, of what appears commendable to those whose minds have been chastened³ by the glory of various Vaidika duties." 25
 Ātmana of *one's own self*, and not of all. This, moreover, although the view of one only, is followed in a "matter of duty", because of the strength of the position. 30

Samyak sankalpāt *from a proper resolve i.e.*, from knowledge devoid of anger, hatred and the like, Jātaḥ *sprung*. Kāmo, *desire*; such, as doing service to a Brāhmaṇa or the like, and expressed by the word 30
 service and the like in the Mahābhārata and like works while enumerating the components of Character⁴ thus: "Unmaliciousness for all created beings, in deed, mind and speech, and also favour, likewise knowledge. The wise know this as character." Idam *this i.e.*, these. Mūlam *source*. By using this in the gender and number of the object⁵ intended, and that 35

1. in Yajn: Verse 6 above.
2. Ch. II. 10.
3. संस्कृतं—*i. e.* elevated, polished.
4. शील.
5. विधेय.

also among the five, although *S'ruti* is the principal by regard to others commencing with the *S'ruti*, has been mentioned as a source of law, i.e., a source by pre-eminence, intending thereby to indicate the extreme pre-eminence of the source in the form of *S'ruti*. For
 5 **Manu** also:¹ "The Veda, the *Smṛti*, the usage of the good, what appears commendable to one's own self, they declare these four as actually the mark of dharma." 'Actually' i.e., by reason of its including *S'ruti*.
 'Mark' i.e. standard.

Although in the text "the entire Veda is the source of law, and
 10 also the tradition and character of those who know it; also the conduct of the good, and the satisfaction of self also" **Manu** himself has stated character as an addition, still its characteristics such as the absence of malice &c. stated in the *Bhārata viz.* respect for the *Brāhmaṇa*, a devotion for God and the manes, gentleness, abstention from injury to others, absence of
 15 jealousy, softness, unharshness, friendliness, kindness in speech, gratefulness, humanity and serenity, of thirteen kinds is (what makes up good) character. Respect for the *Brāhmaṇas* &c., as also those stated by *Hārta* being included in good conduct itself, have not been mentioned here separately, devotion for God and for the manes also these two—gene-
 20 rally developing in benevolence towards others, constitute a distinct course of conduct, by reason of its² respectability, have been mentioned in another text after the maxim³ of "the cattle and the bull." In the same manner should be understood the clause "The desire sprung from a proper resolve" even in the clause under consideration.

25 There, moreover, *śruti* e.g. in the consecration and maintenance of the perpetual fire and the like. *Smṛti* i.e. the *anwashtakā* and the like. 'The practice' e.g. The *holaka* festival. What appears commendable to self e.g. in the matter of study &c. in regard to doubtful points, or, a view of penance and the like. For, in the
 30 chapter on Penance, *Brahmaspati* observes: "In the act in the performance of which his mind shall be not at ease, he should indeed do

1. II. 12.

2. अम्यहितत्वेन—suitability.

3. गोबलीवर्दन्यायः—According to this maxim where one word expressing a general class or *Genus* is used, another word expressing a special class or an individual *species* is used to draw special notice to this latter. Thus *go* गो generally indicates the bovine animal, while *बलीवर्द* is a fattened bull.

Of. the *ब्राह्मणवसिष्ठन्याय*, and also the *ब्राह्मणपरिव्राजकन्याय*.

See *Vyavaharā Mayūkha* p. 2 l. 5. Eng. Tr. p. 3 l. 18. Also *Manu VIII. 28* and *Kulluka's Commentary*.

it again until it brings satisfaction." *Alāghāvam*—not at ease *i.e.* absence of the means leading (to an) extinction of sins. That is to say, an uneasiness connected with that.

The satisfaction of the mind is in regard to one himself, relating to unsettled optional matters *e.g.* the taking of water with face turned 5 towards the East or the North, and the like. In regard to others, the authority is in Dharma. This is the opinion of many. The satisfaction, however, is an authority in Dharma for him only who feels it. So it has been stated while (as regards) the desire it is (an authority) where there is no rule directly in the *S'ruti* &c. in particular acts such as doing 10 service to a Brāhmaṇa, and in such form as, "I must not drink water except at meals" or the like. The not doing that. Such is the view of Vis'warupa.

Here, the Purāṇas &c. being in the form of *Arthawāda* &c. on account of their prominence in narrating the creation &c. and owing to 15 their containing much of history, the *Nṛāya* and the *Mīmāṃsā* supplement the *Angas* such as *S'ikṣha* and the rest and thus usefully serving the Vedas, have no direct authoritativeness for the *Dharma* and so these have not been enumerated here. While the *Smṛti*¹ and others, although taking the *S'ruti* as their standard, are still authorities for law even 20 without (directly) favouring it, and so have here been mentioned. This is the distinction.

Thus the nature of *Dharma* having the *S'ruti* as its standard has even been pointed out, for even for these rules of Dharma originating in the *Smṛti*² &c. the origin is necessarily intended to be in the Veda. As 25 all the Vedas principally point at Dharma, their source is there only. It should be noted that in the Sutrā, "Dharma is that which being desirable is indicated by an injunction", even the non-Dharma, such as the eating of the Kalanja bird &c. has been assumed to have the characteristic of an injunction, and that (assumption) has been refuted by the 30 expression 'desirable' (*artha*).

Mitāksharâ.

The author mentions an exception to the causative attributes such as the country &c.

1. अग्निहोत्र—is the consecration of the sacred fire and its maintenance. It is maintained as a perpetual entity to be kept.

104A. One whose sins have been washed off by suffering and who has become purified.

2. Jaimini I. 1-2.

Yājñavalkya Verse 8.

Of all the the acts such as the sacrifices, ceremonies, self-control, abstention from killing, donations, the study of the Vedas, this indeed is the highest Dharma viz.
5 by means of yoga the perception of the self.

Mitāksharâ. Ijyâdînâm Karmaṇâm. *Of performances such as sacrifices, &c. Ayam this alone is paramo Dharmah the highest Dharma yadyogena that by Yoga i.e., by controlling the working of the mind in regard to external objects, atmano dar-*
10 *sānam perception of the Self i.e. have the knowledge of the Reality. The meaning is that for the realization of self by yoga, there is restriction as to country, &c. As it has been said 'wherever there is no concentration, there exist no restrictions.'*

Viramitrodaya.

15 *Ijyâ sacrifice. Achāraṇ ceremonial, such as the daily duties &c. Damah, self control i. e., restraint of the organs. Ahimsā abstention from killing i. e., abstention from such killing as is beyond what is enjoined. Dānam, donation, has been already stated. Swādhyāyah the study of the Vedas. Karma, acts i. e. other than sacrifice &c. has*
20 *been separately mentioned after the manner² of the 'Cattle and the Bull'. Among these, Yogena, by means of the Yoga i. e. by the restraint by means of the eight³ accessories of Yoga restraining the mind only. Yadātmadarsānam, what is (known as) the perception of the self i. e. the net meaning is the realization of the principle of self-knowledge.*
25 *Soyam paramo dharmah, this is the highest dharma.*

1. Jaimini I. 1. 2.

2. See note 3 above on p. 28.

Viramitrodaya, however takes the two verses 11 and 12 and the first half of the 15th verse together, and the latter half separately as indicative of the resent as well as the details of the procedure.

3. अष्टांगयोग. i.e. यम, नियम, प्राणायाम, प्रत्याहार, धारणा, ध्यान, समाधि i. e. Restraint, Observance, Posture, Regulation of breath, Abstraction, Concentration, Meditation and Trance. See Yoga Sūtras -80=II 29.

These have been further defined and elaborated in the sūtras next following: Restraint as अहिंसासत्यास्तेयब्रह्मचर्यापरिग्रहः 81=II 30. नियमः as शौचसंतोषतपः स्वाध्यायेश्वर-प्रणिधानानि I 32=83. आसन ss स्थिरसुखम् 97=II 46.

प्राणायामः as in II 49, प्रत्याहार in II 54. धारणा in III. 1. ध्यान in III. 2 and समाधि in III. 3.

Here there is no (fault of the)¹ incongruity of the gender. The gender of that which is to be described is indicated to be the same as that which has² been spoken of by the medium of a pronoun. In some books the reading is “*Ayam tu*” ‘this however’. There, the word ‘*tu*’ is to be used as after ‘The Acts’, By so doing could be (brought out) 5 a distinction from acts specified in the text. “Knowledge of the (supreme) truth, suppression of the mind, and also the annihilation of desires—by a simultaneous practice of these three the liberation of the soul in this life will assuredly be secured.” Here by reason of ‘the realisation of the supreme truth’ being the highest, it should be 10 understood that the order is as in the enumeration and the genitive case in the term *Karmanām* “*of the Acts*” is indeed indicative of a specification³ the force of ‘*tu*’ having already⁴ been expressed.

Or in the expression “of the Acts,” the genitive case may be taken as indicative of the remainder *i.e.* the realisation of the soul as 15 relating to and the consequence of the acts like the sacrifice and the rest. *Vide* the text⁵ of the S'ruti “Him the Brāhmaṇas desire to know by a sacrifice, by alms, and by austerities, abstaining from eating even to death.”

The highest (merit) is of the realisation of self. Absolution or *mokṣha* is the topmost of all causes, and the sacrifice and others being 20 included in it and therefore leading thereto, are necessarily part of the fruits thereof *e.g.* among others, the heaven and the like. By reason of (the assignment of) this highest place, the realisation of self has been taken out (as the essence) of the duties such as the sacrifice and the like, and has been stated in the part treating of knowledge. Thus every- 25 thing is good.

1. असंगति in rheotic, is the fault of incongruity. Generally it is the incongruity between cause and effect *e.g.* विषं जलधरैः पीतं क्षुच्छिताः पथिकान्गनाः—Here the author says that the असंगति is in regard to the gender *viz.* आत्मदर्शनम् and परमो धर्मः does not arise and by way of a parity of illustration he quotes a passage from Raghuvansa VIII. 4. where King Aja is described when coronated by Vasistha पवनान्निसमागमो.....यदस्मतेजसा सहितं ब्रह्म.

2. प्रकृतान्त.

3. निर्धारण—*i.e.* from other acts: see Panini II. 3-41. ‘यतश्च निर्धारणम्’ and निर्धारण has been defined as a specification made by separating one from the many by reason of its genus, quality and action. जातिगुणक्रियासंज्ञाभिः समुदायदिक-देशस्य पृथकरणं निर्धारणं यतस्ततः षष्ठीसप्तम्योस्तः *e.g.* गवां गवेषु वा कृष्णा बहुक्षीरा “Among cows the black ones yield much milk.”

4. गयार्थत्वाद् *i.e.* it is almost meaningless.

5. बृहदारण्यकोपनिषद्—V. 3. 154.

In some places instead of *Karmanām* 'of the acts', the reading is *Karma wā* 'or the act', and for *Sa* 'this' *atra cha* 'here moreover'; and this has been commented upon.

The Author states the characteristics of *Dharma*; Ijyeti sacrifice
5 &c; this is merely indicative. Thus all acts prescribed by the Vedas are the religious *dharma*, while the realisation of self is the best *dharma*. The statement, however, that the passage "by regard to the country, time &c." has been mentioned merely as indicating the causative attributes of *dharma*, is not correct.

10

MITAKSHARÂ.

Whenever a doubt may arise in regard to the causative attributes or the informative sources, the Author states the rule for a decision.

YÂJÑAVALKYA VERSE 9.

Four (persons) versed in the vedas and the Dharmas or
15 those who know only the three lores constitute a *Parshat*. What it declares is *Dharma*; or that which one, the best among the knowers of the self declares.

Mitāksharâ. 'Four' *Chatwâra* i.e. *Brâhmanas Veda-S'âstra*

dharmajñânḥ parshat versed in the Vedas

PAGE 3. and the *Dharma Sastras* form "a *Parshat*."

Those who study three lores are called *traividyâḥ*.

Their assembly is called an assembly of persons who know the three lores. Here also the knowledge of *Dharma S'âstra* is understood; them also, or that (is) *parshat* What, that *Sâ* i.e. the above mentioned
25 *parshat* says, that is *dharma*. *Yam brûte sa dharmāḥ*. One who is the best expert in the knowledge of self and also knows the Vedas and the *Dharma-S'âstra*, even what one such *Ekopi wâ*, says, that also is *dharma*.

Thus ends the Introductory Chapter.

30

Viramitrodaya.

Vedâḥ—the Vedas i.e. the *ṛk* and the rest. *Dharmâḥ*, *Dharmas* i.e. the *Dharmaśāstras*. Those who know these, when four make a *Parshat*. Moreover (when) selected, these should be *Brâhmanas*. For,

says Manu:¹ "If it be asked how it should be with respect to (points of) the laws which have not been (specially) mentioned, (the answer is) "That which Brāhmanas who are *S'iṣṭas* propound shall undoubtedly be (regarded as) law."

Those who have mastered the three lores are *Trividyas*. The 5
assemblage of these is *Traividyā* under the rule² "The affix अत् comes in the sense of 'collection thereof' after the words 'Bhikṣā &c.' Or that Parṣaṭ. So also Manu:³ "One who knows the *R̥gveda*, as also one who knows the *Yajus*, and one who knows the *Sāma-Veda*, and not being less than three shall be regarded as a *Parṣaṭ*, or an assembly 10
(competent) for deciding a doubtful point of law."

Three the least *i. e.* the last alternative; one which has this. By this another (rule as to the) number also has been indicated. For, says Angirāḥ: "An assembly should be (deemed to have been) formed by twenty-one persons in number who have gone to the end of the *Mimāṃsā* 15
and the *Nyāya* and who are experts in the interpretation of the *Vedas*."

Manu:⁴ "Men knowing the three *Vedas*, a logician arguing from causes, a *Mimāṃsaka*, one who knows the *Nirukta*, one who can recite the *Dharma* rules, and three from the first (three) shall be as a *Parīṣat* consisting of at least ten (persons)." Men knowing the three *Vedas* are 20
Traividyas. One arguing from causes *i. e.* one who concludes by inference. Logician, *i. e.* one whose intellect is sharpened by sound logic. For Manu⁵ also: "He who interprets by means of a logical reasoning the sayings of the *R̥ṣhis* and the dictates of *Dharma* without repugnance to the *Vedas* and *S'āstra*—he alone knows the *Dharma* and none 25
other." *Nairuktaḥ i. e.* one who knows the *Nirukta*. *Dharmapāṭhakaḥ* 'one who can recite the *Dharma* rules' *i. e.* one who is conversant with the legal science— who points out penances and the like, whom people style a Repeater.—They also say, "one who has been purified by the vow of (the study of) the Vedic lore, who respects agreements, has 30
conquered the organs, and who knows all the rules of law is called the *Dharmapāṭhaka*." "The first Three" (*Parve*), *i. e.* the celibate, the householder, and the hermit. These should be understood and adjusted by a relative regard of the importance or triviality of the subject matter as well as the intensiveness of qualities or their lowness. Moreover, all 35
this is illustrative.

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1. Ch. XII. 108.
 2. Pāṇini IV. 2. 38.
 3. Ch. XII. 112.
 4. Ch. XII. 111.
 5. Ch. XII. 106.

By as many the Dharma could be declared on a particular occasion by¹ so many can be (constituted) a *Parishat* at such a place. And hence, says Yama: "Whatever has been declared by one, two, or three men conversant with the *Dharma*, that should be regarded as *dharma*, and not
5 by a thousand others." Thus enough of prolixity.

The Author resumes the context: *Sāparshat yam that assembly whichever declares as dharma, is Dharma. Adhyātmavittama the best among the knowers of self.* The science which is started by making the self as the chief object is called the Science of self. The best
10 among the knowers of that *i. e.* one who has directly realised the essence of self. 'Even what one (such) declares' should be inferred by context.

Just as in the case of the declarations by a *Parshat*, the usages in regard to women, *Sūdras* and others are also to be included in the term usage² 'Āchāra' when not incongruous with the Vedas and the like, and traditionally received, vide *Āpastamba*:³ "From women also; from the lower *Varnas* the rules supplementing the *Dharma* may be deduced; such hold some, such hold some." By the term *Ekaḥ* (one), has been indicated another (similar but) not like him, and differing from him.

Nor should it be objected (that because) no right of ownership having been declared in regard to women, therefore this
20 *An Objection.* cannot be; as there would be a conflict with the *S'āstra*. The answer is, no. By reason of the smallness of the⁴ incongruity, the statement in point is regarded as included in

1. *i. e.* it is not so much the number as the efficiency or sufficiency for a particular occasion that would make up a *Parishat*.

2. आचार—Usage and Custom. In this connection mark the following distinction between usage and custom.

Custom—means local custom, and is equivalent to the common law of a locality able even to overrule the common law of the land.

Usage—means the course of dealing at a given period in regard to a particular set of transactions.

It is thus explained by the Law Merchant: Its legal force is derived solely from its recognition in the decisions of Municipal Courts, not on the principle of enunciating substantive law, but on that parties to a given contract must be taken to contract with reference to the recognised course of dealing.

See *Goodwin vs. Roberts* (1875) L. R. 10 Eq. 337.

3. *Dharmasutra* II. 29-15.

4. क्षीणदोषत्वेन प्रकृतार्थं भ्रान्तेरुपलक्षणत्वात्—Simply stated, the argument is; the fault is a trifle and may be taken as an omission by mistake, as it helps the point at issue.

as omitted by) a mistake. Otherwise these and the like modern usages would be generally not included. Moreover (the fault of) an incongruity with *S'āstra* has always to be taken as subject to good usage, otherwise by a reference to the adultery with Ahilya committed by Indra, an absurd rule may be deduced viz., that want of restraint or self-control are good guides of *Dharma* as these were exhibited by eminent persons. Hence has it been stated in the *Mahābhārata*: "The acts done by the Gods as also by the sages, one following the *dharma* should not repeat, nor after hearing them should one criticise these". Thus enough of too much prolixity.

Thus ends the Introductory Chapter of the commentary on the *Smṛti* of Yājñavalkya, called the *Virasinha Mitrodaya* written by Mitra Mis'ra, the foremost among the scholars of all learning, the son of Parasurama Mis'ra (who was) the son of Hansa Paṇḍita, under the direction of the glorious Virasinha, the sun blossoming the lotus of the heart of the Earth engirt by the four oceans, being the son of the great paramount king Madhukara Sāhi whose lotus like feet are illumined by the clusters of rays of the crest-jewels of all the Vassal kings.

CHAPTER II.

The Celibacy.

MITĀKSHĀRĀ.

By these nine verses, having given a general introduction of the whole *S'āstra*, now the Author, intending to expound the laws of the *varṇas* and others, first mentions the *varṇas*.

Yājñavalkya Verse 10.

The *Brāhmaṇa*, the *Kṣatriya*, the *Vais'ya* and the *Sūdra* are the *varṇas*. Only the first three are twice-born. Commencing with the sprinkling and ending with the crematorium, of these alone are the rites (performed) with (the recital of) the mantras.

Mitākṣharā : *The Brāhmaṇa, the Kṣatriya, the Vais'ya* and the *S'ūdra* are the four *varṇas*, whose qualifications will be

described hereafter. Of these Ādyāstrayo, the first three namely, the Brāhmaṇa, the Kṣatriya and the Vaiśya are dwijāḥ twice-born. 'twice' 'are (they) born.' and so are (called Dvijas or) twice-born.

5 Teshām. "Of these' *i. e.* of the twice-born, *vai alone, i. e.* not of the S'ūdra. Nishekādyāḥ, *Commencing with the sprinkling, i. e.* of which the sprinkling *i. e.* impregnation, is the first those as so described. Crematorium *i. e.* the place of the dead. The performance relating to that. Rites ending with these are to be (performed) with mantras.

10

Viramitrodaya.

Now among the rules regarding the Varṇas intended to be propounded, the Author states the Varṇas.

Yajnavalkya Vesse 10.

15 Brahma *i. e.* the Brāhmaṇa. In some books the reading is Vipra. The Author gives the divisions of the twice-born for the purpose of discriminating those having the capacity for acts. Twādyāstrayo dwijāḥ only the first three of these are twice-born. Here the word 'only' coming after the word Varṇas and therefore being naturally to be taken after the word 'Ādyāḥ' (the first), there is a connection in the meaning.

20 Of these the first three are the *dvijas i. e.* twice-born by reason of the derivation, "twice are born" and so (are called twice-born). Moreover, the Author will state¹ further on "Since from the mother first (are born) &c." Here as the avocations have not been expressly indicated or enumerated, it may be wrongly supposed that by the term "the first" only the Brāhmaṇas are

25 intended, as the present (form of the) compound may have its dissoluton as, the Brahmanas as well as the Kṣatriyas, so with a view to obviate this mistake the expression three has been used. Although by the context Varṇa is inferred, still that may stand

30 discarded. Moreover, here among those expressed by Brahma do not end in three, and may moreover be endless, therefore after taking the condition of a Brāhmaṇa, a Kṣatriya, and a Vaiśya only the three are ended. Here also Manu² says: "But the fourth has one birth only. There is no fifth Varṇa." The fourth is the S'ūdra of pure

35 Varṇa. Indeed a mixture of the Varṇa exists no doubt. But it has also been stated that one born of a mixture of varṇas is not one included in the Varṇas.

1. Āchāra v. 39.

2. Ch. X. 4.

There the Author mentions the special point about the duties of the twice-born (as distinguished) from the *S'ūdras* and the rest. *Niṣhekīdyāḥ, S'masānāntāḥ teṣām wai mantrataḥ Kriyāḥ* "Commencing with the sprinkling and ending with the crematorium, of these alone are the rites performed with the mantras".

5

Niṣheka Sprinkling i.e. the conception of the womb; beginning with that. *S'mas'ānam, Crematorium*, relating to that i.e. the exequial sacrifice; ending with these the rites are with the mantras i.e. are performed with the accompaniment of the mantras. Of these only i.e. of the *dwijas* or the twice-born alone, but not of the *S'ūdra* also. But even without mantras, the rites are also for him even. And hence says Yama in regard to the rites ending with the¹ first dressing of the hair on the forehead. "A *S'ūdra* also should be so made purified without the mantras. The Lord of the creation did not create him with any Mantra whatever."

10

By *S'ūdra*, the sex is not stressed, for it is not the principal object of consideration. *Evamvidhāḥ*, in this manner i. e. on whom have been performed the rites ending with the dressing of the forelock—and therefore should have rites performed on him. With the *Mantra i. e.* the *Vaidika mantra* vide the text "without the Veda mantra," which have a common basis.

20

With any *e. g.* by *gāyatri* or the like, the lord of the creation i. e. the creator, did (not) create i. e. couple with it. Therefore, there is no initiation (*Upanayana*). This is the meaning. Moreover, according to the *S'ruti* text: "He created the *Brāhmaṇa* with *gāyatri*, with *Trṣṭubh* the *Rājanya*, and with *Jagati* the *Vais'ya*; but with no mantra the *S'ūdra*."

25

And thus, has been stated in the *Brahmapurāṇa* "Marriage is the only *sanskāra* which even a *S'ūdra* gets always. It should be noticed that by the term (*mātra*), 'only', either the *upanayana* or the *Vedic Mantra* is excluded, and not *garbhādānam*, (conception), or the like.

30

MITĀKSHARĀ.

Now the Author states those sacraments in their order.

Yājñavalkya Verses 11 and 12.

In season, the *Garbhādhāna*; the (*Pumsavanam*) begetting of the male (child), before the quickening; in

35

1. चूडाकरणान्तः क्रियाः

2. अनुपदिद्यतत्वात्—उपदिद्य here is the same as उद्देश्य.

the sixth or in the eighth (month) the *Simanta*; upon arrival the *Jātakarma* also. (11.)

On the eleventh day, the *Nishkramaṇa*, in the sixth, the *Nāma*, in the fourth month, the *Annaprās'ana*; 5 and the *Chūḍā* may be performed according to the family custom. (12).

Mitākṣharā: The *Garbhâdhâna*.—The *Garbhâdhâna* is the name of a ceremony expressed¹ by the meaning of the word itself, and so also the other rites to be described later on. 10 That *Garbhâdhâna* should be in "season," i. e. at the time of the menstruation, of characteristics to be described hereafter. The *Pûmsavana*, the ceremony called *Pûmsavana* (to be performed) before the movement of the foetus.

Shashthe-shṭame wâ mâsi in the sixth or the eighth 15 month. The *Simantonnayana*. the parting of the hair. Moreover, these latter two viz. the *Pûmsavana* and the *Simantonnayana*, being rites for the consecration of the wife² are to be performed only once, and not at each pregnancy; as has been said by Devala:—"A woman once properly consecrated is to be deemed 20 consecrated for all (subsequent) conceptions."

Ete,³ upon arrival, & ite upon arrival i. e. after the birth of the child from the uterus, the *Jātakarma*. On the child coming out of the womb, the ceremony of *Jātakarma* or the birth rite is to be performed.

25 Ekâdas'ehani, on the eleventh day, the *Nāma-Karaṇa* the ceremony of naming. That name must have a connection⁴ with the paternal or maternal grandfather and the like, or with the family deity. As has been said by S'ankha:—

1. अनुगतार्थ—thus, *Garbha* embryo, *Ādhanā* placing i. e. the ceremony of impregnation.

2. क्षेत्रं—Ground as opposed to the क्षेत्री, and the फल is the child.

3. From इ to go, and with आ to come.

4. संवद्ं i. e. should be indicative of a term,

"The father should select a name having a connection with the family deity." *Chaturthe māsī Nishkrama*, in the fourth month the ceremony of *Nishkrama* i. e. the ceremony of having a sight of the Sun, (should be performed). *Shashthe māsyanna-prās'anam*, in the sixth month the ceremony of the food-eating.

5

The *Chūdākarāṇa*, the ceremony of *Chūdākarāṇa* or the first dressing of the hair on the fore-head should be *Yathākulam* according to family custom.

The clause "should be performed" is to be taken with each (of the above sentences).

10

Viramitrodaya.

The rites of sprinkling and the rest have been mentioned in the order of time in connection with each. The Author mentions their result also by means of two verses¹ and a half:

Yājñavalkya, Veres 11.

15

By adopting the derivation, such as. 'That by which the foetus is conceived' *garbha ādhiyate ananeti*, and the like, by the words *Garbhādhāna* &c. are expressed the several purificatory rites. *R̥tau*, at the season, or at a time to be mentioned hereafter. That by which a male (child) is caused to be born is called *Puṇsavanam*, has been expressed by "the begetting of the male child." *Spandanāt* 'quickening' i. e. the movement of the foetus. *Purvam*² 'before' i. e. in the third month. vide the text "then in the fourth it moves from there" From the conception, in the sixth or the eighth month, the parting of the hair. *Ete*. 'upon arrival,' i. e. after coming out of the cover of the womb, after the child is born, the *Jātakarma* or the birth-rite. The reading "On the birth, the *jātakarma*" is better. By the word *Cha*, 'and also', are included together all the various other performances incidentally due to be performed at the time of the birth of a child. Or the Author here adds the rites on the twelfth day and the rest coming after the 'eleventh' in the next verse. These, moreover, will be pointed out.

20

25

30

1. The *Mitākṣharā* sets out verses 11 and 12 together as a *Yugmaka*—a couplet—and verse 13 independently as the incidental result of the rites stated in 11 and 12. The *Virmitrodaya*, however, takes the two verses 11 and 12, and the first half of the 13th verse together, and the latter half separately as indicative of the result as well the details of the procedure.

2. There is no such word in the original text. Probably this is for *gṛi* in the text.

Yājñavalkya Verse 12.

On the eleventh. i. e. from the day of the birth. This, moreover, is indicative of the termination of (the period of) the birth impurity vide the text of Viṣṇu¹ “after the termination of the impurity, the (ceremony of) naming (the child) should be performed.” Here
 5 S’ruti also “On the eleventh or on the twelfth the father should perform the naming,” Mann¹ says: “But let the Nāmadheya of the child be got performed on the tenth, or on the twelfth; on an auspicious day having an auspicious constellation and at a good time.” On the tenth tithi i.e. on the 10th day.

10 This, moreover, after the expiration of the period of impurity, on the 10th, approaching the Brāhmanas and feeding them, the father should do. For “O king, some desire the Nāmadheya on the 10th, or the twelfth, or on a subsequent night also; others after the completion of the month; some wise men state it (to be) on the eighteenth day.” The word ‘night’
 15 is indicative of ‘night and day’.

Gobhila says: “After the passing of the tenth night of the birth, or the hundredth of the year, the performance of the Nāmadheya.” ‘Passing’ i.e. expiration. Here there is an option as to time, so an adjustment is being stated hereafter.

20 Nishkramah—‘Taking out’, the taking out of the child from the lying in room for salutation² to the Sun or the Moon—in the fourth month. This, moreover, is for the followers of the poetics³—vide the text of Gobhila “That which is the third full moon after the birth, on the third day of that.” Full moon i.e. the bright half.

25 “In the sixth month, the eating of food” is the preferable course. For, another time has also been prescribed in the Brāhmapurāṇa thus:—
 “Then (the ceremony of) the eating of food should be caused to be performed in the sixth in pursuance of the rules; or it should be performed in the eighth month; or on an occasion auspicious to the family.”
 30 Laṅgākṣhi also “In the sixth month, the eating of the food, or after the appearance of the teeth”

1. II. 30.

2. दर्शनार्थ—दर्शन lit. means seeing. It is always used in the sense of ‘a respectful sight’.

3. छन्दोग i. e. the Sāma-Vedins.

Chūdā i.e. the ceremony of performing the *Chūdā* rite. *Yathā-kulam* 'according to family custom', i.e. following the custom of the family, in the second or the third year. For *Manu*¹ also says "Then at the end of a year the rite of the *Chūdā* has been prescribed; or it may be performed in the second or in the third, as observed in the *S'ruti*" i.e. the inference is that after the second has been completed. When the third has a small portion remaining—vide this text of *Laugākṣhi*: "When a large portion of the third has passed, the *Chūdā* (should be performed)." This text moreover is by way of specially praising the last portion of the third year, and therefore there is no (fault of) repetition. 5 10

The clause "should be performed" follows the rites beginning with conception and ending with the *Upanayana* by taking it separately in different cases. The ceremony of naming the child, however, is only by way of adjustment. This is the difference. It should not be said that the word *Nāma* (naming) should, like the word *Chūdā*, be taken as indicative of a special performance, for thereby it would be opposed to authoritative works or texts. 15

Mitākṣharā.

Although these ceremonies have been prescribed as always² to be performed, the Author mentions their incidental results:— 20

Yājñavalkya, Verse 13.

Thus the taint produced from the seed and the embryo becomes extinct.

These rites are to be performed in silence in the case of women, but their marriage, however, is with the citation of the Mantras.—13. 25

Mitākṣharā: *Evam*—thus i. e., in the aforesaid manner by the performance of the *Garbhādhāna*, and other consecratory ceremonies. *Enaḥ*—The taint i. e. the sin *S'amam yāti*—becomes extinct. Of What kind *Bījagarbhasamudbhavam*—produced from the seed and the embryo, i. e., relating to the virile seed and the uterine blood and originated by the transmission of some organic disease, and not because of being born of an outcaste, or the like. 30

1. Not found in *Manu*.

2. नित्याः as opposed to नैमित्तिकाः. Those falling under the first category are always to be performed, while those indicated by the second are occasionally to be performed. The V. M. calls these necessary आवश्यक.

For women the Author propounds a special rule. **Etâh** These, **Kriyâh** i. e. the ceremonies of birth and the like **Strīṇām** in the case of women **Tûṣhṇīm** in silence even, without reciting the mantras¹ are to be performed at the proper time. **Vivâhah**
5 their marriage, **tu**, however, is with the Mantras,

Viramitrodaya.

Although the aforementioned ceremonies are necessary,² (to be performed) the Author mentions their incidental results.

Yājñavalkya Verse 13 (1)

10 *Evam*, thus, i. e., by so doing. *Seed* i. e. both the virile seed and the uterine blood. *Embryo* i. e. its seat. 'Produced by it' i. e. relating to it, 'the taint' i. e. the impurity of the child.

Here the first three viz. the *Garbhādhāna* etc. consecrate the child through the consecration of the womb³; and the consecration of the womb
15 by reason of its having been performed in regard to the first conception, need not be repeated at each conception, after the manner of the *Ārambhanīyā*⁴ maxim.

1. See *Sundrabai* vs. *Shiv Narain*, 32 Bombay 87; and also *Chunilal* vs. *Surajmal*, 11 Bom. L. R. 708.

2. आषड्यक—see p. 42 N. 2 above. The *Mitākṣharâ* characterises these as नित्य.

3. क्षेत्र—Lit the field. The word is always used to indicate the woman—the mother of the child, or the wife of the husband.

4. This has been set out in *Jaimini* IX. 1. 10. in *Sutras* 34–35. as आरम्भणीयेष्ट्यधिकरण.

इष्टवाच्यौ प्रयाजवदावर्तेताऽऽरम्भणीया. (३४) सकृदाऽऽरंभसंयोगादेकः पुनरारंभो यावज्जीवप्रयोगात् (३५). i. e. (in the repetition of the दर्शपूर्णमासेष्टि, like प्रयाज, the आरंभणीया should be repeated (34). On the other hand once by reason of the mention of आरंभ (beginning), there is only one beginning by the use of the expression "as long as one lives."² (35). On these the वार्तिक is as follows:—

प्रतिप्रयोगमारम्भं यजिरस्ति न वाऽस्त्यसौ । अङ्गत्वेन न तत्सर्वधर्मं आधानवद्भवेत् ॥ १५ ॥

अन्वाधानाङ्गमारम्भो यदा पुरुषसंस्कृतिः । फलवत्त्वादाद्विभोज्यः पुंयोगान्न पृथक्फलम् ॥ १६ ॥

See also *Jaimini* XII. 2. 6 *Sutras* 19–21. विकृतिष्वप्यारम्भणीयानुष्ठानाधिकरण and *Of. II.* 4. 1 *Sutras* 1–7. यावज्जीविकामिहोवाधिकरण.

There are two texts. दर्शपूर्णमासाभ्यां स्वर्गकामो यजेत । and यावज्जीवं दर्शपूर्णमासाभ्यां यजेत । The question is whether the आरंभणीयेष्टि is to be performed at every performance of the दर्शपूर्णमासयाग. The objector's position is that it should be performed on each दर्शपूर्णमास just like as प्रयाज are. The answer is, that the vow for दर्शपूर्णमास is taken once for all the repetitions: पर्वणि पर्वणि मया दर्शपूर्णमासौ

[Continued on the next page.]

Moreover Hārīta also: "The women of the twice-born having been consecrated by the ceremony of *Simanta*, every child to whom they give birth from the womb, all these are (considered as) duly consecrated. 'By *Simanta*,' i.e. by the rites ending with it, by a parity of reasoning, and also as this text is based on a correct principle the (expression) 'twice-born' is only indicative¹. Hence also in the text, "Moreover, once a woman has undergone consecration, she is (regarded as) consecrated for all conceptions" Devala has generally mentioned 'consecrated woman'. The birth-rite and the like, however, is only directly consecrative of the child, and so has to be repeated for every child; this is the distinction. 5 10

In the consecration of a twice-born, moreover, the initiation ceremony is even in addition, vide the text of Manu²; "By the sacrifices offered during³ pregnancy, by (the performance of) the birth-rite, and (of) the Tonsure, and (of) the tying⁴ of the Munja-grass, the taint of the seed and the womb is wiped off in the case of the twice-born." The expression "the sacrifices during pregnancy," moreover, is indicative of the Pāṇsavana and the rest. 15

The Author states a special rule for the twice-born women particularised from the twice-born men, and from the *S'ūdras*, and the rest.

Yājñavalkya 13 (2).

20

Tashṇīm—in silence i.e. without the Veda mantras. *Etāh*—these, i.e. Jātakarma and the rest. *Strīṇām* 'in case of women' i.e. of the three beginning with the Brāhmaṇi woman.

In the ceremony of marriage, the right (of performance) is of the husband; and in his case (the accompaniment by) the mantras having 25

[Continued from the Page No. 42]

कर्तव्यो. This is the vow taken on the first performance. Therefore the आरम्भणीयेष्टि can be performed only once viz. on the first performance. Moreover, this अधिकरण deals with the गुरुवर्ष nature of the आरम्भणीयेष्टि. It is connected with the agent (कर्तु) as he takes a vow on the first performance of the दर्शपूर्णमास and thus makes himself competent to perform all subsequent repetitions of the same. In either view the result is that the आरम्भणीयेष्टि is to be performed only once on the first performance of the दर्शपूर्णमासयाग. Add to this XII. 2-19.21, and the result is that after the performance of the आरम्भणीयेष्टि at the प्रकृति (principal), it need not be performed at the विकृति (modified) ones.

1. उपलक्षण is the same as अतिदेश. An extension by implication.
2. Ch. II. 27.
3. Such as the Pāṇsavana, Simantonnayana &c.
4. मौजीबन्धन. Which is done at the उपनयन ceremony i. e. the उपनयन.

been generally provided by the text¹ “commencing with the sprinkling &c.” and from this text² viz. “The nuptial ceremony is stated to be the ceremony of Upanayana in the case of women,” the nuptial rite being the consecrating ceremony for women, the Author regards that as the principal; and also states the connection of the mantras: *Vivāhastu samantrakāḥ*.—“Their marriage, however, is with the mantras”

Here, in the case of the birth-rite and the rest, the mantras are prohibited for the principal as well as the accessory. For *Manu*³ also: “But, without (the recitation of) the mantras, the whole of this series, in the case of women, should be performed to the end, for the consecration of the body, at the proper time, and in the proper order”. ‘The whole’ i.e. the performances to the end. i.e. together with the necessary parts.

Similarly, also, in the case of marriage even, the rite with the mantras is only for the principal, after the manner of the *Ekatrika*⁴ maxim.

Yājñavalkya, Verse 14.

In the eighth year of conception, or in the eighth, of the *Brāhmaṇa*, the Upanayana ceremony; of the kings, in the eleventh; with one more, of the *Vaiśyās*; some say according to family custom.—14.

Mitākṣarā: Taking the time either from the conception of the foetus, or from that of the birth, *Aṣṭame Brāhmaṇasyopanāyanam* is the Upanayana of the *Brāhmaṇa*. The taking near (Upanayana) itself is the Upanāyana. The affix अण् is used to convey the inherent sense,⁵ or in conformity to (the exigencies of) metre⁶. Or the lengthening is archaic⁷.

1. Yājñ. I. 10.

2. of *Manu* II. 67.

3. II. 66.

4. This has been stated at *Jaimini* X.-5. 2 in sutras 7-9. thus एकत्रिके तृचादिषु माध्यंदिने छन्दसां श्रुतिभूतत्वात् (७). आदितो वा तृच्यायत्वादिनरस्याऽऽनुमानिकत्वात् (८) यथानिवेशं च प्रकृतिष्वसंख्यामात्रविकारत्वात्. (९).

तृचाद्यास्तु तृचे वाऽऽद्ये तिसृष्वित्युच्यतेऽग्रिमः । निच्छन्दस्त्वात्पाकृतं तत्क्रमादत्र तृचोऽखिलः ॥

5. स्वार्थे i. e. it makes no difference whether it is उपनयन or उपनायन. See *Balambhatti*. p. 44. ll. 20-30.

6. Another reading is वृत्तानुसारात् छन्दोभंगात्. *Setlur's Edition* has वृत्त्यनुसारात्. There, this reading is regarded as a bad one.

7. आर्ष i. e. Vedic, as opposed to लौकिके i. e. classic.

Here the selection of any one alternative is (to be determined) by option.

Rajñāmekādas'—*of the Kṣatriyas in the eleventh.* Of the Vaiśya, **Saike** *with one more*, in the eleventh with one more *i.e.*, in the twelfth year.

5

The word "conception" is to be taken (as coming) after all (these). Though the word "conception" occurs in a compound and is secondary,¹ yet it must be considered as separated, and be taken as coming after both the words as **another Smṛiti**² has this text:

"In the eleventh year after conception, of a Kṣatriya, but in the twelfth of the conception, for a Vaiśya".

10

For example, in the sentence "*atha S'abdānus'āsanam*"—Now about the Science of words'. "Of what words? Of those in popular use, as well as the vaidic words," there also the words "must be performed" are taken as coming after³.

15

Some desire the Upanayan ceremony (to be performed) according to family custom.

Viramitrodaya.

The Author states the time for Upanayana.

Yājñavalkya, Verse 14.

20

In the eighth year from the time of conception, or eighth from the time of birth (is) the Upanayana of the Brāhmaṇa. The causal termination is used to indicate the inherent sense. In the expression "Of the Kṣatriya, in the eleventh" the word conception although used in a subordinate sense, is to be taken after (it), because of the force of the context.⁴ For Gobhila says: "In the eighth year of the conception, a Brāhmaṇa should be initiated; in the eleventh of the conception, the Kṣatriya, and in the twelfth of the conception, the Vaiśya." In the expression "Of the Vaiśyas; with one more",

25

1. गुण—a subordinate position.

2. Manu II. 36.

3. *i. e.* after the expression शब्दादुशासनं

4. आकांक्षबलात् One of the three elements necessary to convey a complete sense the other two being योग्यता and सन्निधि.

the word eleventh is understood, so that the meaning is, in the twelfth. Eke 'some' i. e., some revered men, *Yathākulam*—"according to family custom", state that the Upanayana is to be in accordance with the family custom. By this, even another period mentioned in other
 5 Smṛtis, has been indicated, although not (specifically) stated. For *Gautama*¹ says, "The Upanayana of a Brāhmaṇa shall be in the eighth, the ninth, the fifth, or as may be desired". By the expression "In the eighth" is indicated the usual² period. *Manu*³ says "(The initiation उपनयन) of a Vipra who desires proficiency⁴ in the sacred learning should
 10 be (caused to be) performed in the fifth, of a Kṣatriya who wishes to become powerful, in the sixth, (and that) of a Vaiśya who desires success in his undertakings⁵, in the eighth".

Beginning with "should initiate" *Apastamba*⁶ (proceeds): "In the seventh (for) one desiring proficiency in sacred learning, in the
 15 eight one wishing (long) life, in the ninth, one desiring resplendant lustre, in the tenth one desiring (plenty of) food and the like, in the eleventh, one after the (satisfaction of the) senses, and in the twelfth one desiring to have cattle".

Here the Easterns hold that similarly as in the case of the
 20 sacrifice, in the Chapter on Initiation, the months are those only consisting of thirty days and nights. These are solar ones. Some hold that the months &c. should be calculated by taking that in which the birth day was completed. Others hold that by this very method the principal ones of these are the lunar ones. Still others, moreover, say
 25 that as (is done) in the case of the monthly and the like performances, so here also the months are those created by the dates in the form of the subordinate lower ones. The option as to the time in the absence of a special mention of the result, should be taken as under a proper adjustment after the manner of the rule viz.—"When the prior
 30 ones are over, the later ones are to be resorted to", and not at the

1. Oh. I. 6-7.

2. as apposed to विशेष special, or काम्य at the option.

3. Oh. II. 31. Also quoted Balambhatti Âchâra at p. 45. l. 18 as माघचिन्ते मनुः

4. 'ब्रह्मवर्चसकामस्य ब्रह्मवर्चसी मे पुत्रः स्यादिति' पितृकामनया—Medhâtithi. The reading adopted in the Benares Edition viz. ब्रह्मवर्चस्य काम्यस्य &c. is not adopted here.

5. ईहा=चेष्टा. Medhâtithi, who also adds that the year here is to be counted from conception. सर्वत्र गर्भादिसंख्या च वर्षाणां गर्भादिति अनुवर्तते.

6. I. 1-20-26. The Benares Edition reads, अष्टमे ब्रह्मवर्चसकामं. The reading adopted here is from Balambhatti Âchâra p. 45. ll. 25. 26.

(mere) choice, on account of its eight¹ faults. Thus has been explained elsewhere. Where, however, a special result has been mentioned, the adjustment is in accordance with it. The learned hold that wherever possible the course stated in one's own school alone should be adopted.

5

YĀJÑAVALKYA, VERSE 15.

Having initiated the pupil, the Guru should cause him to learn the Vedas commencing with the great Vyāhṛtis, and should also teach him the purificatory practices.

10

MITĀKSHARĀ.

In accordance with the procedure laid down in one's own school² of the scriptures Upaniṣad S'ishyam Gurur Mahā-vyāhṛtipūrvakam Vedamadhyāpayet—*having initiated the pupil the preceptor commencing with the great Vyāhṛtis*

15

The duties *should cause him to learn the Vedas.* The great vyāhṛtis of the Guru. beginning with Bhūh and ending with Satya, (in all) seven. Or five according to the opinion of Gautama³.

Moreover S'auchâchâraṇṣcha *the purificatory practices also to be mentioned further on, S'ikṣhayet, he should teach.*

20

From the text "being initiated, let him be taught the purificatory practices" it has been pointed⁴ that "before Upanayana one may act as he likes."

Excepting the (special) duties of the Varnas, this (rule) is common even for women before (their) marriage. For marriage stands (to them) in the place of Upanayana.

25

1. The eight faults of विकल्प. These are the eight faults in the वाक्यभेदेष *e. g.* In the पुरोडाशप्रकरण there are two in junctions viz. ब्रीहिसिर्जित and यवेर्जित. In such a case if one is selected, (1) the other becomes discarded (2) its recommendation comes to be अज्ञात, while if the other is accepted, (3) its प्रामाण्य which had been discarded, will have been accepted and (4) the अप्रामाण्य of it becomes discarded also in regard to the other alternative.

For a detailed description of उपनयन of persons and under several schools see Bālabhāṭṭi pp. 45-72.

2. गुरु.

3. Oh. I. 52.

4. A *cp* Gautama Oh. II. 1. see Bālabhāṭṭi pp. 72-73 and texts cited.

Viramitrodaya.

While pointing out the performance of acts ending with the Upanayana as (part of) the duty of the father and the like, at the same time the Author mentions other¹ duties of the father &c.—

5

Yājñavalkya verse 15.

Thus a Brāhmaṇa or any other *S'iṣhyam* 'pupil' i.e., worthy of discipline i.e. in short being endowed with the qualities of a desire to serve and the like, and free from malice and the like defects, *Upaniya*, 'having initiated' i.e. having consecrated with the rite called Upanayana. *Mahāvyaṛhtayah*, i.e. the three commencing with *Brah*. Seven according to some. In such a manner that these should precede. *Vedam* i. e. consisting of the Mantra and the Brāhmaṇa. The meaning is that the father and the like should teach.

The Mahāvyaṛhtis also include by implication the *pranava*, vide this text of Manu² "Let him always pronounce the syllable 'Om' at the beginning and at the end of (a recital of) the Brahma; for it is without³ the utterance of Om at the beginning it will slip away and if at the end also it will fade away". 'Of the Brahma' i.e. of the Veda. *S'aucha* 'purification' as will be mentioned further on. *Āchārān*, 'practices' i.e. the daily performances and the like. By the use of the word *Cha* 'also' are indicated other rules regarding the celibate. The use of the word '*S'aucha*' 'purification' is after the maxim of "the cattle and the bull".

MITĀKSHĀRĀ.

The Author describes the purificatory practices also.

25

Yājñavalkya, Verse 16.

During the day time and the twilight, with the sacred thread placed on the ear facing the North, let him void urine and fæces; if night, facing the South.

Mitākṣharâ :—One on whose ear has been placed the sacred thread, one so described. The ear moreover is the right ear. Vide the *Linga*: "Having placed the sacred thread on the right ear, let him void urine and fæces."

1. Here the Author of the Viramitrodaya appears to take a different view as to the application of this verse from that of the Mitākṣharâ, which, as indicated above, introduces this verse as containing the duties of the preceptor, but it appears to be inappropriate; while the Mitākṣhara view as to the application appears to be correct.

During the day time and the two twilights Udanmukho Mûtrapursihe Kuryât facing the north he should void urine and faeces By the word cha and in the text, is meant a place free from ashes, etc. Râtrau during the night, however, dakṣiṇāmukhaḥ facing the south.

5

Viramitrodaya.

The Author states the purificatory and other cereonies respectinly in their order.

Yājñanlkya, Verse 16

He, on whose ear has been placed the Brahma-sûtra i.e. the sacred thread. The ear here is the right, as it occurs first and also in pursuance of the usage; some say on account of the text: "Having placed the sacred thread on the right ear one may void urine and faeces." 10

This moreover, when there is (only) one garment vide the Sâṅkhyâyana Gr̥hya "If he has (only) one garment, after putting the sacred thread on the ear." In the case of two garments, however, according to the text of Manu viz. "Having restrained the speech, with limbs convered and veiled" it should only be made to hang¹ on the neck. He on whose body it has been hanging from the neck and around it. Moreover nivîta means where the sacred thread has been fixed on the neck vide the Lexicon: "Nivîta for fixing on the neck." That also must be made to incline on the back side, vide the text of Yama "Having made the sacred thread to hang on the neck from the back." 15 20 25

Divā—'during the day.' Sandhyasvî during the twilights i.e. in the form of the morning and the evening, vide the text: "And also in the two twilights, as during daytime" the propriety of the plural number being possible only on account of the multiplicity of individuals. Some also explain it as during the three twilights, and 'during the day' as applicable to portions other than these. Udanmukhaḥ i.e. with face turned towards the North. During the night with face turned towards the South should do i.e. void. The expression Chat 'if' also follows the clause 'during the twilights.' 30

[For p. 48 l. 15.] अनोद्धृतं the other reading अलङ्कृत is not adopted in the translation.

1. निवीत—hanging from the neck on to the body. नि अशोभागे वीतं गमन-मस्य। See Amara II. 7. 50 and the Rāmāsrāmī thereon.

Regard being had to the degree of 'congestion' the text "For voiding urine and fæces the first part of the day and during the twilights should be avoided" is intended where the prescribed restriction is impossible (of observance). Here by the expression "first part of the day" is meant until the period of the Brāhma.³

The word *Tu* "however", in the expression "urine and fæces, however" is indicative of a different order, and is taken after the clause "during day &c." Since the expression "during day-time" is intended to differentiate the (rule as to) facing to the North in case of the period⁴ intervening between the morning and the noon, etc. The word 'however' (*cha*) is to be used after the expression "facing the North". By this will be included also the special custom not mentioned here regarding the voiding of fæces, etc. During the day-time with the face turned towards another intervening direction.

Moreover Devala: "Always facing the North in the morning, in the evening facing the South, the fæces and urine one should void, always avoiding in the twilights." Yama, "with face turned towards the West in the first part of the day, with the face towards the East, while facing the North in the noon, at night with the face towards the South." Thus the adjustment is by differentiating the fivefold times of the day, the morning, and the interval of the three muhurtas. Some say the alternative is optional.

These rules, moreover are (applicable) when it is possible; otherwise "In the shade, or in darkness, at night, or even during the day the twice-born may void with face turned according to convenience when there is fear of a risk to life" according to the text of Yama. The Vishnu-Purāṇa says no: "Then rising up early morning, the Lord of the people should void urine and fæces, in the south-west at a point of the place exceeding the throw of an arrow." Vide Apastamba: "In the North-West from the sleeping place." i.e. after going to the southern direction. The rest of the passage is: "Thereafter, after sunset, outside the village, but near enough from the dwelling place, the urine and fæces should be avoided." *Ārāt* means at a distance according to the Upādhyāya. According to M'sira, near. In the Vāyupurāṇa: "With dry

1. उपरोध.

2. per contra. अपराणह.

3. Very early morning रात्रेश्च पश्चिमे यामे सुदूर्ते ब्राह्म उच्यते ।

4. संग्रह, is that part of the day said to be three सुदूर्त after प्रातः or early dawn forming the second of the five divisions of the day.

grass, or wood leaves or the foliage of the bamboo tree, or even by earthen pots, covering the ground. The grass and the wood, other than the Kuśa (grass) or Pālāśā (wood), from the text of Âpastamba "grass or wood not meant for a sacrifice." Hârîtâ "Not walking, nor sitting down, but standing up." Âpastamba "Not with shoes on should one void urine and fæces." S'ankha and Likhitâ: "Not without the inner cloth, nor without a cloth." 'Not without the inner-cloth' means without the loin-cloth. 5

Hârîta "Wrapping the nose and the mouth with cloth, catching hold of the neck of the pot containing earth and placing the drinking pot to the south behind the left corner." 'Earthen pot,' i.e. the pot of clay. Yama: "Having wrapped the head round, one should void the fæces and urine." In the Vishṇupurāṇa, "Should not wait there for long." "There" i.e. at the place of urine &c. Hârîta "With a clod of earth, one should wipe off, or with dry wood." 'The anus and the organ, is the remaining portion. 'With clod of earth' i.e. in the absence of dry wood because of this prohibition by Yama viz. "With leaves, clod of earth, wood, stones, one may wipe off urine and fæces". Vyâsa: "Not with stone, urine, fruit or fire, one should wipe off, nor with bones, or peacock-feather." Hârîta: "One should avoid the removing of urine or fæces with green foliage and herbs or cut at the top." In the matter of the voiding of urine &c., the prohibitions as to particular region &c. will be pointed out in the Chapter regarding the Householder. 10 15 20

Yājñavalkya Verse 17.

Then holding up the organ and rising up with clods of earth and up-lifted water, one should perform attentively, the purification, sufficient to eradicate the stink sticking to the body.—17. 25

Mitâkṣharâ.

Moreover, thereafter taking hold of the organ, and rising with uplifted waters, to be (presently) described further on, and with clods of earth also one should perform the ablution, sufficient to eradicate the stink and remove the fæcal matter sticking to the body. Atandritah attentively i.e. not lazily. By the use of the word 'uplifted', purification within the waters is prohibited. 30 35

‘Sufficient to eradicate the stink and sticking’ is the rule of purification common for the members of all the as’ramas (orders). While the rule as to quantity of earth has an invisible purpose.

Viramitrodaya. Yājñavalkya Verse 17.

5 “Holding up the organ” *i. e.* with the left hand, by regard to propriety as well according to usage. ‘Rising up’ *i. e.* from the place of voidance of the faeces &c. The *Chā* indicates sitting at another place. After having washed the organ and the anus simply with water “When it is clean washed, the earth should be used vide the *Brahmāṇḍapurāṇa*
10 “And the same having been explained by the authors of Digests as “clean washed” *i. e.*, washed by water simply in the case of foot-wash and the like.

“With earth” *i. e.* from the pot of earth held (by him) by the neck, placed at a pure place and without pebbles, otherwise the rule as
15 to the use thereof would have the appearance¹ of an invisible purpose, since if that is not available another brought from elsewhere being (laid down as) necessary and also in pursuance of other *Smṛtis*, “From a pure place, containing sand particles and uncontaminated by the ordure of calf, or an ant-hill or sandy mud, or the wayside grass, or
20 the plaster of a wall, and other than those containing insects and other germs in the water in the residue of the ordure, or dug up by a plough.” Some however taking the text stated in the *Smṛtimanjūṣhā* viz. “In the (case of a) pond, well, or tank, outside earth should not be brought; those that are in the water may be taken, but beyond (the limit of) the
25 water-trove,” in the case of a pond &c., take the earth from inside the water.

“Uplifted” *i. e.*, already placed in the *Karaka*.² It is with a view to obtain this (sense) that the additional preposition *Abhi* has been used. And therefore in the *Smṛti* of *Likhita Harita* what is
30 stated about the holding of the *Kamandalu* on the right side is reconcilable as for a visible purpose. As also is appropriate the rule regarding the taking up quoted in the *Brahmapurāṇa* viz. “Having taken water which was drawn up and also earth, with speech restrained, with the face towards the North, should do it during the day, and if at
35 night, with the face towards the South”. Thus a purification with water taken out only by the hand from the water course stands excluded. In the absence of the *Karaka* or the like a special rule has been stated

1. आपत्ति—is fault. The meaning is that this is a pure दृष्टार्थविधि and unless properly understood with its reason it may be taken as an अदृष्टार्थ.

2. the कम्बल of an ascetic; carved out of a cocoanut shell or a dry pumpkin.

in Hemādri: "Throwing out a little of the size of an oblation, one may perform the purification (with) undrawn (waters)".

Here, moreover, this should be noted: The placing of the sacred thread on the ear and the like acts are not intended¹ for a specially desired result as no result has been stated; the (application of the) *Viśvajit*² maxim is least likely; nor can it be taken as a usual rule, as there is no authority for it. Nor can it be taken as part of the process of the voiding of urine or fæces as a thing not of this world cannot be a subordinate, otherwise there would be contradiction to the proposition stated in the Takṣhasutra³ topic. But it will be a special incident, by a parity of reasoning just as upon the snapping of a spoke of a house or chariot the tying of the *Indrabāhu*⁴ is done. And therefore in the passage of the text hereafter, viz., 'less or more should not be done,' upon a transgression of a rule, the mention of a penance holds generally. Thus enough of prolixity.

Gandhalepeti.—Stink sticking to the body. The stink and the sticking i.e. of the fæces and the like; purification, which would eradicate that e.g. the washing of the foot &c.—should be performed. Of the lower parts, by the left, of the upper one by the right hand, vide Devala: "One knowing *dharma* should not use the right hand for the purification of the lower part; and similarly it should not be caused with the

1. काम्य as opposed to नित्य referred to in the next clause.

2. विश्वजिज्ञाय—This maxim is stated in the Forth Adhyāya, Third Pāda at Sūtras 10-16 in three Adhikarans (by 5, 6 and 7), or topics making up together the विश्वजिज्ञाय.

1st अधिकरण 5—States that there must necessarily be a purpose in injunctions such as 'विश्वजिता यजेत' and the like.

2nd अधिकरण 6—States that the purpose must be one, and a multiplicity of result cannot be imagined.

Lastly अधिकरण 7—States if no purpose is mentioned, the attainment of Heaven which is desired by all must be taken as the result of it.

So the object of this maxim is that where a purpose is not mentioned in an अर्थवाद्वाक्य or विधिवाक्य heaven is inferred as the purpose यत्रार्थवाक्ये फलं न श्रूयते तत्र स्वर्गः फलं कल्प्यते इति प्रकृतन्यायविषयः ।

3. see उत्तरमीमांसा II. 3. 14. 40. It has been stated in the following कर्तृत्वं वास्तवं किंवा कल्पितं वास्तवं भवेत् । यजेतेत्यादिशास्त्रेण सिद्धस्याबाधितत्वतः ॥१॥

असङ्गे इति तद्व्याख्यादिके रक्तमेव तत् । अध्यस्तं धीचक्षुरादिकरणोपाधिसंनिधि ॥२॥

It establishes that आत्मनः कर्तृत्वं is not स्वाभाविक but उपाधिनिमित्त only.

4. This is a special expiation laid down when the spoke of a house or a car is broken. See Jaimini VI, 2, 16-18, and the S'ābara Bhāṣhya on Sūtra 17, as also the Śāstra Dipika Bhāṣhya p. 464 (N. S. Edn.).

left hand (for parts) above the navel. This is the natural position ; performance by both may be for a (special) reason." 'Attentively' *i.e.* not lazily.

By this the Author intends the rule as to (their) number (as) stated
5 in another Smṛti. For Manu¹ says. "One for the organ, for the anus
three, for one hand ten, and for both seven (times) should earth be
applied by one desiring purification." 'One' *i.e.* for the left. Hārita
says: "Ten in the middle, six eight times." Again Manu.² "Three
(times), however, should the earth be given after cleaning the nails."
10 Upon voiding urine alone Dakṣha says: "One for the organ, (for the)
right (hand), however, three, and both two, have been prescribed." In the
Brahma Purāṇa. "For the two feet, having taken two." Here, "Upon
voiding the faeces, for the feet, three, while upon voiding urine, one for
each" is the opinion of ; a. "Even for both on a suspicion about
15 sticking &c., the first course ; in its absence, the second" is the opinion of
Upādhyāya. Baudhāyana "Like in the case of urination too, and for the
emission of semen." Here for a celibate the penance also is more.

S'ankha. "The Earth, however, that is contemplated is such by
which three parts can be filled." Three parts *i.e.* in the form of the
20 last portion of the forefinger, the middle finger, and the fourth finger.
"Of the measure of the portion of the thumb should be the earth" so in
Chandogāhnikam. "Even of the size of a green myrabolam fruit"
according to Mīśra.

In regard to earth for the anus Dakṣha says, "Of the measure
25 of half a palm is known as earth of the first type ; half of that is known
as the second and the third ". Again He also: "For the organ also
here has been stated to be so much that three parts would be filled
up". Here, for the organ twice the earth, and for the anus five or
seven; for the left hand twenty-four or thirty-two, for both hands fourteen
30 or sixteen, the earth is to be understood as stated in another smṛti in
order in the case of a doubt as to sticking &c. Thus in the Brāhma
"again seven times (shall be) the earth". For the remaining, in the
case of the two hands seven (of) earth. The rule also is to that effect, so
after stating the number says Manu. "Such is the rule of purification
35 ordained for householders, double (of this) as for the celibates, treble
for the hermits, and for the ascetics, quadruple". "Whatever (rule of)
purification has been ordained for the day, for the night half of it is

1. Oh. V. 135.

2. This is not found in the published editions of Manu.

intended ; half of it for the sick, and half of that for the sick is (for one) on the road". 'Sick' *i.e.*, as distinguished from extreme sickness. 'On the road' *i.e.* in thick forest. Elsewhere Âpastamba : "On the way a quarter is to be understood, and one who is ill may perform according to (his) capacity".

5

If in the rule regarding number by Devala *viz.* "So much should be done for purification by as much one feels that a purification has been secured. The measure or the quantity of material has not been prescribed by the wise," it be alleged that there would be contradiction; it is not so. That text being applicable to the women and Śūdras only and for these the number &c. have not been stated. In the text "After eradicating the stink, and the sticking &c., after taking water, he becomes fit for work" Paithînasi also is to the same effect. Or the application of the text of Devala is confined only to water *vide* Dakṣha : "So long should the water be poured, as long as the earth is not wiped off." Thus therefore the rule regarding number has not a visible purpose.

10

15

As for purification, the view that it occurs immediately after the eradication of the stink and sticking must not be accepted. As it would be open to the charge of mere imagination, and as it would be opposed to this text of Dakṣha *viz.*, "One desiring purification must not do less or more. For if a transgression of the rule is made, one becomes liable for a penance." Here 'less or more' refers to number only, that alone being the subject for consideration. Now R̥ṣyasrngah : "That part where a purification with water has been made should indeed be purified. He who does not purify with earth does not secure purification." So Hārīta. "With cow-dung and earth besmearing the Kamandalu." In the Padmapurāṇa, "Having twice taken water."

20

25

Yājñavalkya Verse 18.

With hands between the knees, in a clean spot, being seated facing the north, or the East, with water from a holy Brâhma water a twice-born should always wash.—18.

30

Mitākṣharâ : S'uchau *in a Clean i.e.*, uncontaminated by (the contact of) impure objects. Here the use of the word Des'a spot implies a prohibition of shoes, beds, stools, &c. Upaviṣṭah—*Being seated* not standing, nor lying down, nor being bent forward, nor walking. Udaṅgmukhaḥ *facing the north* Prâṅgweti *or the east i.e.* other directions stand excluded. From the repression 'in a clean spot'

35

the washing of the feet comes to be stated. Brāhmaṇa Tīrthena
Brahma water as will be described later on.¹ Dwijo the Twice-
born, not the S'udras or the like others. Nityam, always i.e. at
all times, even one who has entered another² order. Upaspr̥set³
5 wash i. e. sip. How? Antarjānuḥ Between the knees i. e.
having brought the hands between the knees, and with the right
hand.

Viramitrodaya.

10 S'uchau 'clean' i.e. free from any cause creating impurity. Deśe
'in spot' i.e. ground. Antarjānuḥ 'with hands between the knees' i.e.
with two hands placed between the two knees, or with the right arm in
that manner; one seated in such a way.

So also Hārīta "Bringing the two elbows between the two thighs."
Gautama: "Placing the right arm between the knees." Here the
15 alternative choice is dependent upon capacity. The second alternative is
"Having only twice sifted," according to Misra. Udgāmukhaḥ 'with face
turned towards the north', with face towards the east. By 'or' is implied
an alternative choice even of what has not been stated. Vide this text of
Marichi: "With his face turned towards the North-East." Facing
20 towards the North &c. is upto the completion of the Āchamana.

Also for washing the feet vide Devala: "First, standing with
face turned towards the East, standing one should slowly wash the feet;
or facing towards the North in connection with performances relating to
God, and for the manes with face towards the South." 'Standing' i.e.
25 in the condition of standing only.

The statement about the washing of feet, is for washing as far as
the knee, vide the statement by himself viz, "In this manner the king
having thus washed the two feet separately, and the hands also as far
as the wrists, afterwards remained restrained". Similarly also Gobhila
30 thus: "After having washed the feet and sat". 'As far as the
knees' is (applicable) where on account of walking on the road or the like
cause the purification is necessary as far the knees. Otherwise the
rule stated by Harita viz., "the feet as far as the shank" must indeed
he accepted.

1. see Verse 19 further on.

2. i. e. This rule holds in the case of all orders see विश्वरूप—नित्यशब्दात्
सर्वाश्रमेष्वयमेवाचमनकल्पः. He further adds स्तकादावप्यनित्यस्तिरित्यन्ये ।

3. i. e. lave. Touch the the part of the body with water.

4. A" On. I. 36.

5. i. e. from the ankle to the knees.

By reason of the common application of the clauses by the use of the expression 'relating to gods', and by the word 'to the manes' a sipping of the water is intended for all performances whether as part of other than Vaidic ones, as well as those of a special nature.

In the text "After washing the feet and the hands thrice, one should drink water which he has (properly) seen", a rule for washing the feet &c. and drinking water by the right hand, has been generally laid down by a parity of intention¹; while here its separate mention, can be appropriately explained as applicable to a wash of the feet at the time of the use of the earth. Similarly also the text of Āpastamba² viz. "and wash his feet turned towards the West" should be interpreted as applicable merely to the washing of the feet.

The washing, moreover, is to be of both feet, the right being the first in order, vide the text of Pāraskara viz. "Having washed the left foot, he washes the right one; if he be a Brāhmaṇa the right first". Of the followers of the Sāma veda, however, the order is the reverse following Gobhila. From the text of Kātyāyana "Having taken the Kuśa grass in the left hand, one should perform the act of sipping water", and (also) the text from Markaṇḍeya Purāṇa "One should perform the act of sipping water with the sacred ring³ on the hand," the rule of holding the sacred Kuśa ring, is only as part of an (individual) act, and so has not been stated here in the Chapter on Sipping generally.

From the rule in the Vāyu Purāṇa viz.: "That mortal, in this world, who performs an act without sipping, all his acts become fruitless; and no doubt," sipping has come (to be regarded) as part of all Vaidic acts. Some also say that having regard to the context⁴ that rule has application only to the sipping as part of the salutation at the twilights; thus enough of prolixity.

"From a holy Brāhma water" as will be described later on. By parity of context⁵, *Dwi*ja 'the twice born' is merely indicative of one who performs the sipping; *Nityam* 'always' i.e. when it is possible, and (then) even when other Tirthas are easily available: "Let a Brāhmaṇa at all times, sip water out of the part of the hand known as the Brāhma

1. Anticipation.

2. I. II. 31-1. प्रत्यक्षादावनेजनम् The reading in अ is तृयक्षादावनेजनम्.

3. The Pavitraka made of the Kuśa grass. This is worn on all occasions and is one of the preliminary preparations before any sacred rite is begun.

4. उपक्रम—lit—the beginning.

5. आकांक्षातौल्यात् 1.

tirtha, or out of that which is sacred to *Kā*¹ or to the gods,² but on no account out of that sacred to the manes” *Maun*³ by the above text having stated a rule as to other tirthas also when possible. *Upasr̥set* ‘wash’ i.e. sip.

The Author describes the holy places like *Prājāpati* and others.

5 **Yājñavalkya Verse 19.**

Of the little finger, the index-finger, and the great finger (or the thumb), the beginnings, and of the hand the end are respectively the holy water places of *Prājāpati* *Pitr̥*, and *Brahmā*, and Gods.—19.

10 **Mitākṣharā**: *Kanishṭhâyāḥ* of the little finger, *Tarjanyāḥ* of the index-finger, and *Anguṣṭhasya* of the thumb. *mulāni* beginnings i.e. the roots and *Karasya* of the hand *agram* the end are respectively to be understood to be the *Tirthāni* holy water places of *Prājāpati*, *Pitr̥*, *Brāhma*, and the Gods.

15 **Viramitrodaya.**

It has been said that “—by *Brāhma* &c.”. Then it may be asked what is a *Brāhma*, and also what is the other tirtha which can be discriminated by reason of its special rule, so the Author mentions the *Tirthās*.

20 **Yājñavalkya Verse 19.**

Of the index-finger i.e., the index-finger, the little-finger, and the rest, the roots and the end of the hand respectively in the order of the enumeration are the *Prājāpati-Tirtha* and the rest. By the use of the word ‘*tu*⁴ however’ are separated the roots of the thumb and the fore-
25 finger. If, however, the reading be *cha* ‘moreover’ then is the addition of the little-finger.

Vasishtha⁵ “At the end of the three fingers, the human,⁶ in the middle, of the fire”. *Yogi*: “In the middle has been

1. कः प्रजापतिः । स देवतास्येति कायम् ।

2. एवं त्रिदशा देवतास्येति त्रैदशिकं ।

3. II. 58.

4. In कस्य तु.

5. Ch. III. 66, 67. The reading in the original is, अंगुल्यग्रेषु मानुषम् ।

पाणिमध्य आग्नेयम्.

well established the one pertaining to Soma". In the Brāhma *i.e.* in the middle of the hand, the Brāhmam. S'ankha, "Of the god Kā or Prajāpati is the root of the little-finger". So also "Of the root of the little finger, that of the God Kā or Prajāpati. Of the middle of the fore-finger and of the thumb, that of the manes. Of the root of the thumb, the Brāhma. Of the end of the fingers, of the Gods and of the Rshis. Of the middle of the hand, of the Gods Āgnī, Soma and Brāhmā.", thus are the index names ended. 5

The Âchamana.

Yājñavalkya Verse 20.

10

Thrice having drunk the waters, and twice having rubbed up, one should besmear the organs with the waters. With waters however which are in their natural pure state, and free from froth and bubbles. 20.

Mitākṣharā: Having drunk water three times, the mouth (lips) with the root of the thumb *one having rubbed up twice* Dwirunmrjgya Khāni *the organs i.e.* the cavities in the upper portion of the body, such as nostrils, &c., Adbhirupasprset *should besmear with water.* With waters *i.e.* uncontaminated with any other thing. Again mentioning 'water' in the expression 'with waters' is for indicating that every cavity should be touched with water. 15 20

The Author further explains these again: Prakṛtisthâbhiḥ *in their natural state, i.e.* not having acquired any other smell, form, taste, or touch, and free from froth and bubbles.

By the (use of the) word tu, *however*, is (implied) a prohibition of the waters fallen along with rain-showers, as well as those brought by S'ûdras, and like others. 25

Viramitrodaya.

While pointing out the nature of sipping water, the Author also states the latter part of it by half of a verse.

30

Yājñavalkya¹ Verse 20.

Āpaḥ 'waters' *i.e.* placed in the Kamaṇḍalu after the taking of the earth, from the text of Hārīta. "With cow-dung or with earth

1. The author of the Viramitrodaya takes the first half of the last verse apart and joins the 2nd half to the 21st Verse.

after cleansing the Kamaṇḍalu one should wash as before". The text "while voiding the urine and fœces, he takes in the right hand, and with the left the sipping of the water" is in regard to one entitled to use the Kamaṇḍalu, a similar result being obtainable from a consideration of the text of Baudhāyana, otherwise there would be the incongruity of rule as to the holding of the Kamaṇḍalu at the sipping time not having a known purpose. Sipping *i.e.* the act of sipping.

From what has been observed by Āpastamba¹. "By sipping (pure) water that has gathered on the ground, he becomes pure; or he whom a pure person causes to sip" the suggestion that sipping water gathered by one's hand involves a liability for expiation stands refuted.² The construction is that him whom another a pure person sips *i.e.* causes to sip, that also becomes pure. Somewhere the reading is, 'or else', *yadwā* for *yamwā*.

In the text of S'ankha "Not with those taken from a S'ūdra gathered by means of a Skull", the words left and one hand are used in regard to the one other than that used for performing sipping, as these are not in connection with a S'ūdra. The text in the Bhaviṣhya Purāṇa viz.: "With hands outside the knees, sitting, with waters offered by one hand, and standing, with shoes on, one never obtains purification," is also to be interpreted in a line with this. Thus it has been elaborated elsewhere.

Trih 'thrice' *i.e.*, three times. And thus, the taking of water three times is under the literal meaning as well as according to the practice, the preposition *Āñ* (आञ्) preceding indicating taking in, and *Upa* उप indicating touching only. In some places, however, it should be noted that that construction is by implication. In the expression *Prāśya* 'having drink', the use of the preposition *pra* has a special reference particularly to the adoption of the method stated in another Smṛti. For Devala says: "With shoes on, or standing in water, or with loosened hair, a twice-born must not drink, as also with the upper cloth on, or with the head covered by a cloth. Similarly: "Not while going, nor while sleeping, nor while moving must one touch others, nor while laughing, or talking, nor while looking at one's self. The hair, or the fold of the garment, or the lower part of the body, and even without touching the earth, if he touches these, he should again wash his hands". Vyāsa "With head covered round as also the neck, or without loosening the hem of the lower garment or the braid, without performing ablution of

1. I. 5-15-2-3. See also further on Yajn. I 192 and Monu Y. 127.

2. See note 3 on p. 54 S.B.E. II regarding sipping.

the feet, if he sips water, he shall become pure." For the clause 'or without loosening the hem of the lower garment or the braid' in the *Bramāṇḍa Purāṇa* the reading is "or even when gone to the street or market."

Prachetāṇ "Not when without a loin-cloth, nor when dropping tears, nor also while voiding (either of) the two (kinds of) impurities." 'Without a loin cloth' i.e., devoid of the lower garments. "For acts like the (offering of a) sacrifice, worship of the Gods and others, as also at the time of drinking water, one should not set about dressed in one cloth (only), as also for making the twice-born repeat (the Vedas)". **Gobhila** : "Not by turning a portion of the loin-cloth as an upper garment." **Devala** : "After having tied the top-knot, and having worn two clean and washed garments." In the *Bhaviṣhya* : "Without the sacred thread, if a twice-born loosens the hem of the lower garment, or the top knot, and has not his feet washed, he becomes pure by sipping water." **Sāṅkhyāyana** : "One should not make a donation, a sipping, oblation to the fire, eating, worship of the Gods with feet protruding, nor the study of the Vedas, or the watery oblations to the manes. With his feet taken on a seat, one who girdles his upper garment round the knots, thighs and hips, is said to be a *Prandhapāda*—'one with protruding feet.' 'One who girdles his upper garment' i. e. one who rests on it. 'One with the joints tied up' according to some.

According to **Abhinava Vardhamānopādhyāya** : 'whether situated in water, or on land and meant for the support of many, and washed even when meant for support of one, such (a piece of) wood is not (regarded as) a seat, but is regarded as a platform; hence placing the foot there is no fault.' **Apastamba** : "While standing one should not sip water, nor while bending". **Hārīta**. "Not (with hands) outside the knees, not in haste, nor without being seated in a seat, nor standing up, nor when standing on sandals, nor when unmindful, but when pure and with concentrated attention." So, "(only) when seated on the seat after meals one should sip, not on any account on any other occasion." **Gobhila** : "With raised hand, above the knees while standing in water, one does not commit a fault, below them, as also while standing, a wise man must never sip." **Paithinasi**. "One who has sipped while in the water becomes purified only inside, one who has sipped outside the water becomes pure outside only, therefore one should do the sipping by placing one foot inside and another outside, and (then) everywhere he becomes pure".

Vyāsa. "A twice-born who sips water with the ends of the nails of the hand, that is equal to the drinking of liquor; thus said the Ṛṣhi." **Vyāsa.** "Restrained in speech, touching the heart, three or four times should one sip." "Or four times" in the case of unsatisfaction by thrice sipping. In the Bhaviṣya: "Having thickened the fingers of the hand, with concentration, and a good mind, the twice-born (should sip), also after making the feet even and likewise with the tie-knot loosened, O king." In the Nārasinha; "With the right hand turned like the ear of a cow, indeed one should drink thrice water which has been seen, and should wash the mouth twice." Gobhila: "At night, even with unseen, has purification been prescribed by the wise" 'With unseen' i.e. with unseen water. **Vyāsa** in the Halāyudha Nibandha: "With a good hand one should touch." 'Good' i.e. one of the two fingers, of whose hand have been raised. So in Âcāhṛa Manjari, Brahma purāṇa: "Having taken out water by the right hand with all the fingers, leaving the thumb and the last fingers, and (taking) with the rest is known as sipping". **Devala**: "Now from the first holy water, one should drink water thrice with the right hand equally, without noise, without percolation, without protruding, beyond the knees, and without bubbles". Thus enough of prolixity.

"Twice having rubbed up" i.e. having sprinkled two times, mouth is the word intended. The text of Âpastamba¹ viz. "One should rub thrice the lips" is with reference to the possibility of a recurrence of the residue of sipped water. The sprinkling is with the root of the thumb, vide the text of Dakṣha viz: "Or by turning round over the root of the thumb, one should then twice sprinkle the mouth, having first touched the mouth with the three together; thus should one besmear". The order of words is, having covered the mouth, and marked it on the lips devoid of hair, one should besmear. "One who has made the sipping should sip again, having put on clothes, and touched the lips, where these are without hair" in the text of Vasīṣṭha having laid down a double drinking at the touch of the part of the lips which is without hair. 'With the three' i.e. with the fore³-finger,

1. बहिर्जातुः i. e. distended knees.

2. l. 16-3-9.

3. तर्जनी, मध्यमा and अनामिका. Note the following anecdote in connection with the last named finger:—तथा हि शिवेन ब्रम्हेश्वरश्चिच्छन्नं, तेन तस्याः अपवित्रजातीयता, अत एव तस्याः पवित्रीकरणार्थं यज्ञादौ पवित्रनामककुशधारणं तत्र क्रियते । वाचस्पत्यम् quoted by Apte.

It is so called because, while all the other four fingers have each a name viz. अंगुष्ठ (thumb), तर्जनी (fore-finger), मध्यमा (the middle-finger), and कनिष्ठिका (the little finger), this one has no name and hence it is अनामिका, न विद्यते नाम अस्यांगुलिवत् यस्याः सा । The ह्यमाक्षि in this connection of कालिदास is wellknown.

middle and the ring-finger in the position of being brought together. Thus, with the feet together, the mouth near i.e. at hand, i.e. the part having tawny hair, one should touch. This is the meaning. Thus twice, so hold some. Once should one touch twice, so others, because of this text of Âpastamba,¹ viz. "With the right, sprinkling the left, one should touch the feet, the head and the organs". Thus also are preformed the sprinkling, respectively of the mouth, and its touching, and the laving of the hand and the feet. The laving of the hand and the feet in the midst of the sprinkling and the touching is for the followers of the poetics, in conformity with Gobhila. From the treatise of the Chhândogas regarding daily practices, after the sprinkling and the touching, the laving of the hands is additionally stated. 5 10

Khānīti organs. khāni i.e., the pores. Vide Gautama.² "One should touch the pores on the head, and lying in the head." The meaning is, the Prāṇa and other organs. For Gobhila says, "One should touch the organs with water, the eyes, the nostrils, and the ears. The touching commencing with the eyes is for the Chhândogas, and for others the order as for a Brāhmaṇa, in pursuance of the text of Dakṣha and other: "One should touch" i.e. touch well, thereby is secured the touching of every pore with water. The expression "the organs" is only indicative. 15 20

For, moreover Dakṣha says: "With the thumb and the fore-finger, the nose, and thereafter, with the thumb and the ring-finger, the eyes, and the ears again and again, the navel, however, with the little finger and the ring-finger, while the heart with the palm, and with all, the head, and afterwards, the arms one should touch with the end." 'Afterwards' i.e. (after) the touch of the heart &c. 25

Here in regard to the statement 'with the end of the thumb and with the fore-finger', has been stated a different rule from that stated by S'ankha viz: "With the combination of the thumb and the middle-finger, one should touch the two cavities of the nose." The repetition in the expression "again and again," is simply indicative of an action consonant with the rule stated collectively in regard to each of (the organs of) the nose, the eye, the ear separately as in a collective form. In expressions such as "He eats food again and again", the stability as to the derivative significance of the expression "again and again" is illustrated. Hence also, as it has been stated in the text of S'ankha. "One should touch the two cavities of the nose, the two eyes, and the two ears." And also vide this text of Âpastamba.³ "The two eyes, the two nostrils, the two ears, one should touch once; two times is the opinion of some." 30 35 40

It is said that there is also a view that in regard to each of the cavities of the nose &c. twice for each should be the touching. Since Vyāsa says : " After the touching of the navel, the touching of the hand, thereafter one should touch the region of the navel, and then should one touch (with) the water." So Paithinasi : " Having touched the vital organs as enumerated, and having laved the two feet, and being thus purified, in the left hand, one should offer the remaina waters." ' Vital organs ' i.e., the limbs &c. ' should offer ' i. e., give.

After the touching of the organs, the rule has been stated in the Bhaviṣya : " The water on the earth, O warrior, which a man throws up, he pleases Vāsuki and the rest of the Nāgas thereby, O son of Bharata. "

After the purification, Hārīta : " With cow-dung, or with the earth, having besmeared the pot, and having touched as before, one should observe the Sun, the Moon, or the Fire." Here in the day-time the Sun, at night the Moon, and in the absence of both these, the Fire is the rule of adjustment.

In the Brāhma : " Having taken within the two feet, and with the hand well washed, having sipped twice, and having thus become purified, remembering the God Viṣṇu the eternal." Śankha and Likhita : " Having sipped, one should contemplate in mind the Lord."

Here the seeing of the Sun and the rest as also the contemplation of Viṣṇu and the like, is only after the sipping (of the water) after the purification, since these have been put closely together.

Vyāsa : " After having performed the ablution, one must not see the voiding of the urine. After having seen the Sun, one should see the Fire, or the Moon." Here the touching of the cow and the Brāhmaṇa has been additionally stated by Vasishṭha : "After twice sipping, however the washing of the feet is only once, since it has been observed to be once." The sprinkling of the mouth and the like recurs again, as it is differently observed. Even the touching of the mouth &c. also is repeated, as the purpose is invisible. For the sipping, however, at the commencement of a meal, once alone is the touching of the lips. While one about to eat, even if purified, should sip twice, vide the text of Apastamba¹; "One should wash twice, touch once". Even for the twice-born, for the second sipping, Gobhila has stated in the Dattāñhika : " Having touched merely by touching the lips, one becomes internally purified "

After the performance of the sipping Devala lays down a rule thus : " In the case of the discharge of the semen, or the voiding of

the urine or the fœces, after dinner, or after the fatigue of a journey, the purification has been stated to be of this kind; a little in other cases". 'Of this kind' *i.e.*, fully accompanied by all the details. 'In other cases, a little' *i.e.* even simply the sipping of the water, without the touching &c. of the organs, is enough for a purification. This is the meaning. 'Fatigue of the journey', distinguishes it from a mere going. 5

Yājñavalkya, Verse 21.

By the waters reaching the heart, the throat, and the palate respectively, the twice-born become pure; also become pure the women and the S'ûdra if they are once touched at the extreme.—21. 10

Mitākṣharâ: By waters R̥htkan̥thatâlugâbhîḥ respectively reaching the heart, the throat, and the palate, Dwijâtayah the twice-born classes are purified. S'trî cha S'ûdras'cha antataḥ, the women and the S'ûdras at the extreme *i.e.* by the palate, Spr̥ṣtâbhîḥ even when touched. 15

Sakṛd once is used as a special rule to discriminate from the Vais'yas. From the use of the word cha also, the uninitiated also are included.

Viramitrodaya.

20

Yājñavalkya¹ Verse 20 (2)

In the expression "With waters however" by the use of the word 'however', and the case of (the performance being in) a different order, has been brought a distinction as to waters forbidden in other Smṛtis. Thus Baudhâya²: "With the residue after the washing of the feet, one must not sip. On the ground, having bathed, one should sip." 'Having bathed' *i.e.* after bathing. Âpastamba: "Not with the remnant of the water, must one perform fruitless acts, or even sip; nor with troubled, nor with the cloud water, similarly not with water from a crevice, nor with heated waters³, for it is not done". 'Crevice' *i.e.* 30

1. see note (p. 17) above. The Commentary of the Viramitrodaya here is on the second half of the Verse 20, and the whole of verse 21 together.

2. The ॐ Copy reads भूयै प्लावयित्वा and not स्नापयित्वा...नाचामेत्. The reading in the printed बौधायन is स्नापयित्वा. I. 5. 10.

3. I. 5-15, 4-5-6.

a cleft portion of the earth. Vasishtha¹: "Even from a crevice, if it is sufficient to slake the thirst of cows". 'Heated' i.e. heated by fire, *vide* the text of S'ankha quoted by Nârâyana viz: "with (waters), difficult of use". Halyâudha also says: "Not with fire-heated. For a reason viz., disease &c. With water, those who are diseased, similarly with hot (water), those who drink hot".

10 "In their natural pure state' i.e. according to some, not contaminated by any other thing. Possessed of their natual form &c. is better. For Vasishtha has² said, "Not with those which have been defiled with colours, liquid substances, as also those which have been collected from an inauspicious place". 'Collected from an inauspicious place' i.e. come from an unclean region. Bubbles and foams are well known.

15 "The twice-born' i.e. the Brâhmana, Kshatriya, and Vaiśya, in the respective order of their enumeration, *inter se* become pure by the heart, the throat, and the palate.

20 "The women and the S'udras by the extreme' i.e. by the ragion of the lips, become pure, when touched once. According to the Pârijâta: "The higher and higher, is (the act) lessened." In the Halâyudha Nibandna, however "A Brâhmana becomes purified with those reaching well the heart, a Kshatriya with those reaching the throat, the Vaiśya with those reaching the palate, and the woman and the S'ûdra, with those reaching the outer part of the lips", the text of S'ankha itself has here been written. 'At the extreme' i.e. the end of the organs. Thus, moreover, the drinking of the water itself is intended. Beginning with (the direction)

25 'one should sip', in the text³ "And desiring a bodily purification, a S'ûdra also should once each time." Manu has distinctly ruled the drinking of water once by the S'ûdra, and also by the woman included by the (use of the) word *Cha* 'also'. So the Kalpataru and his followers.

30 *Antatah* 'at the extreme.' i.e. by the extremities. The termination *तस tas* is indicative of all cases; meaning thereby, by the palate.

Sakṛt, 'once,' is used to discriminate from the Vaiśyas. So, the Mitākṣharâ. Here, Vardhamâna and the rest follow the Mitākṣharâ, Misra, the Kalpataru; and Sri Dattopâdhyâya the Pârijâtaka. The last is the best, having regard to this passage from the Brahma Purâna:

35 "The woman, or also the Sûdra, by always washing with water the hands and the lips".

1. Oh. III. 35.

2. Oh. III. 36.

3. Manu Oh. V. 138.

In the text of Manu¹ beginning "with the bodily &c.," the clause 'should touch' is to be understood. Or the meaning of the rest is only indicative of action as in the expression 'should boil the black berry'. Or, the point is that for those desiring the bodily purification, the drinking of water alone is prescribed. As to what Gautama² has said in connection with the privileges of Śūdras viz.: "For sipping; simply the sprinkling of the hands and the feet only, has been laid down", that is only in the absence of water fit for sipping. And this explanation in the *Achārādhyāya* is approved of all. 5

In the expression 'Śūdra also', the word 'also' indicates even though uninitiated. So the Mitākṣharā. The word 'twice-born' having been used by special reference to the capacity only for the second birth, is used generally for the members of the three³ orders. Otherwise the want of purification laid down by the use of the word twice-born, would not be for an uninitiated. In the expression 'the woman and the śūdra also', the two *chas* apparently⁴ appear to be intended to include others, inclusive of those not mentioned is without a warrant. Thus, other writers of Digests hold that the rule for sipping is the same even for the uninitiated of the first three orders as for the initiated. 15 20

YĀJÑAVALKYA, VERSE 22.

Bathing, with the Mantras addressed to the water deities, sprinkling the body, restraint of breath, and also prayers to the Sun by standing, and of the Gayatri the daily repetition—22. 25

Mitākṣharā: Early bathing Snānam in the morning according to the S'āstra Abdaivatairmantraḥ *with mantras, addressed to the water deities* such as beginning with "waters, indeed, standing &c.," sprinkling the body.

Prāṇasamyamaḥ *the restraint of breath i.e. the retention* of breath of a kind to be described later⁵ on. 30

1. Ch. V. 138.

2. Ch. X. 52.

3. त्रैवर्णिकसामान्यपरम् ।

4. द्राक्—immediately, quickly,

5. Yajn. verse 23.

Then *Sūryasya chāpyupasthānam* and also prayers to the Sun by standing, with the *Saura* Mantra. *Gāyatrīyāḥ* of the *Gayatri* viz., beginning with 'that resplendent lustre of the Creator &c.' every day *japaḥ* repetition should be performed.

5 The expression 'must be performed' is to be added to each one of the clauses, as indicated.

Vīramitrodaya.

Yājñavalkya, Verse 22.

Snānamiti, 'bathing &c.'. *Yājñavalkya* himself in another work having elaborated the details of bathing, the same has not been mentioned here. For, says the Yogi: "This procedure about bathing which has been described at details, and which is of the best type, if one cannot observe it on account of inability, in such a case, the following rule is being stated: The bathing by being immersed in water, and the sprinkling, as also the sipping, and the prayer addressed to the water, and the determining¹ mentally of the holy water, with the repetition of the sin-destroying² *Sākta* always repeated thrice, this is the procedure for bathing, well contemplated by great men".

This is the meaning: In case of an inability to perform the bathing at details, with the sin-destroying *Sākta* repeated thrice, one should observe the address to the water, the determining of the holy water, the sipping, the sprinkling and the immersion within water respectively. Here, the rule having been prescribed only as regards the repetition of the mantras after the manner of the procedure and details expounded before, although the order of words³ is inversed, the order of performance to be followed is the same as (stated) for the bathing before. Here, there is inability for a full bath as detailed, and in recommending a shortened form and indicating the principle, it has been indicated that where one is unable to do this even, even a further shortened procedure than this may be adopted.

30 As has been indicated in *Padma Purāṇa* beginning with "With waters not drawn out, or drawn out, one should well perform the bathing" and ending with "for the liberation from all sins". According to the same, the following is the order. Having entered the water only up to the (end

1. परिकल्पनम् ।

2. अचमर्षणस्तुक्तं क्रतुं च सत्यं चाभिधात् ततो रात्रिरजायत । &c.
तत्संबितुर्वरेण्यं &c.

3. For here the अन्नर्जलस्नान is mentioned first, and the तीर्थपरिकल्पन comes last. Whereas in the original procedure, as everywhere, the तीर्थकल्पन is at the commencement, and the immersion comes last.

of the) navel, with the original mantra¹ "Om, bow to Nārāyaṇa" having broken astride the water four times by the hand and on four sides, and determining the same as holy water in the (particular) sacred water, and having invoked the Ganges with the verses commencing with "from the feet of Viṣṇu²" and ending with "bestower of peace³" or "flowing by the three paths⁴", and with the original mantra repeated seven times, and having thrown water over the head seven times, or five times, or four, or three times, and addressing the earth with mantras commencing with⁵ "Om, traversed by horses, traversed by chariots &c." and ending with "deliver from all sins", with that addressing the Gayatri in the river &c. with face turned towards the current, elsewhere turning towards the Sun, one should get immersed three times. This bathing procedure is general for all the S'ākhās and all the Varnas, there being no warrant for a restriction, and in the matter of listening to the Purāṇas all having authority. Moreover, for one who has not mastered the Vedas this alone is the best as it is devoid of the Veda mantras.

Nor should it be objected that this cannot be, because of a general prohibition of the mantras for the S'ūdras *vide* the following passage in the Nārasiṃha Purāṇa: "For the Brāhmaṇa, Kṣatriya, and Vaiśya alone is a bath with the mantras intended. In silence alone has been stated to be for the S'ūdra, and with a bow". On account of a text in Another Smṛti viz. "Without the Veda mantra, for a S'ūdra", only the Vaidika mantras alone are excluded. Some hold that 'in silence' i.e. without the Veda mantras, 'with a bow' i.e. along with a bow to the water; in the place of the Veda mantra, accompanied by the (pronunciation, of the) word bow. Thus, that stated in the Matsya Purāṇa and the like is common for all.

According to what is stated in the Nārasiṃha Purāṇa, however: "Having deposited at a pure spot the kuśa grass, the earth and the sessamum, having sprinkled with water and bathed the body as before, having washed the bathing garment, and twice sipped, slowly entering the water, and having bowed to the Varuṇa the Lord of the waters, remembering Hari, should as before plunge. Then having reached the bank, and sipped, having sprinkled one's self with water at the end of the kuśas by repeating the three ṛks begining with⁶ "Om. may he sing near him" and ending with "blessing, O king, from the herbs;" and with the three ṛks begining with⁷ "this Viṣṇu transcended" having besmeared the limbs with the earth, remembering Nārāyaṇa the God, having entered the water and remembering the ṛshi and the like of the sin-destroying

1. ॐ नमो नारायणाय. 2. विष्णोः पादसमुद्भूता. 3. शान्तिप्रदायिनी. 4. त्रिपथगायिनी ।
5. अथकान्ते रथकान्ते । 6. ॐ उपास्मै गायतो ऋ. सं. VI, 7-26. 7. इदं विष्णुर्विचक्रमे । I. 2-7.

hymn, immersed in water should thrice repeat the sin-destroying (mantras). In all cases, before bathing, an impurity-removing bath should be taken for cleanliness *vide* this text of Hārta: "Quietly should one plunge, when a man is impure; having made the sipping, thereafter, he should perform the bath as prescribed by the rule". Thus enough of prolixity.

In case of an inability for the bath the Author states a rule for a purification favourable for the Saṁdhyā and other acts: "With the mantras addressed to the water deities, sprinkling (the body)." "Water-deities" i.e. the three beginning with "Waters, indeed, are standing &c.". Moreover, this even includes the Sāvitrī and the like by implication. For says Yogi: "Having repeated thrice the hymn¹ to the Sun, and the Praṇava as also the Vyāhṛtis, and then having performed the sprinkling, one should do the sprinkling with (the mantra) "Waters, indeed, are standing &c.". Having thrown down a half, one should throw up with a half. By the one thrown to the lower place, the Asuras go to extinction, while a bath of all the holy waters comes to be performed by making the sprinkling upwards. Then should one do the sprinkling with the sin-destroying hymn. One may, at his option, utilize the mantras "Blessed be the waters" and the *Drupadā*. Having thus performed the sprinkling for the purpose of external purification, thereafter for the internal purification one should closely practice the restraining of the breath".

With the Gāyatrī repeated thrice accompanied by the Praṇava Vyāhṛti thrice repeated, one sprinkling with the "Waters, indeed, are standing &c.", with the first half, throwing the water down with the *darbhās*, with the second half, the second with the sin-destroying hymn the third: The fourth by the Mantra² "May the waters on the dry land be propitious to us, may those in a bog be good to us, may the waters from the sea be propitious to us, and may also those from the well be good to us", and by the *Drupadā* the fifth. For the fourth and the fifth even in this alternative, and not merely in the *Kāmya*³, because of the text which declares that "the waters may at the option be with the *Drupadā* &c.".

Although in the case of an inability for a bath, its next substitute is the sprinkling since the following rule has been stated by Yogi himself along with the four hymns commencing with "favourable to us the

1. Sāvitrī—the Gaytrī mantra.

2. शं न अयो घन्त्या &c.

3. Started with a Special object in view.

4. उद्धर्य तमस्तस्परि पश्यते &c.

waters &c.” viz, “Owing to a difficulty as to time and inability, when, however, he is not able, then knowing that, the sprinkling has been laid down by sages by means of hymns viz. ‘Propitious to us the waters,’ ‘the *Drupadā*.’ ‘Waters, indeed, are standing’ and ‘the sin-destroying hymn’. With these four hymn’s a bath (taken) is stated to be a ‘hymn-bath.’ Still this is another alternative. Or, this sprinkling is for a greater result, or as another way. The sprinkling as a second alternative to a bath has been here stated by Yājñavalkya to be performed by means only of the three hymns viz. “Waters, indeed, are standing” &c. For that has also been stated in Hārīta thus. “With the hymn ‘waters, indeed, are standing’ is the *Brāhma*.”

Really, however the text, “with the hymns of the water-deities, the sprinkling,” refers only to the three hymns commencing with ‘waters, indeed, are standing’ and included in the *Sandhyā* worship, and stated to be performed after the restraint of breath, there being no stress as to the order. As stated in the *Kātyāyana Sūtra*: “Having thrice made the sipping, and thrown upwards the breaths, flowers mixed with water &c;” the use of the *Sandhyā* is only indicative. Hence, also, he speaks further on at each stop, “Having restrained the breaths, having sprinkled &c.”

Nor should this be regarded as a repetition, since in pursuance of what had been stated, it only particularly stresses in the evening *Sandhyā*, for otherwise, it should be carefully noted that it would be firmly fixed in the restraint of breath. The control of breath means the restraint of breath. The Author will state this method further¹ on. ‘The worship of the Sun while standing’ i.e. with the hymns such as “Up we”² ‘With the *Gāyatri*’ i.e. the silent repetition of the hymn³ “that of the shining &c.” These, one should perform ‘every day.’ By this has been stated that it should be done daily.

Moreover, *Kātyāyana*: “As in the day, so in the morning, always should one bathe, when not unwell, after having washed the teeth, on the river &c., as also at the house, one knowing the last *mantra*.” ‘At the house’ has a reference by implication to drawn waters, that rule having been laid down in the absence of rivers &c.

If, however by the clause “a bath by water gods &c.”, only the midday bath &c. is particularised, since it has been stated “every day”, therefore by the clause “having restrained &c.” the evening

1. Yajñ I. 23, 24.

2. उद्गम्य &c.

3. तत्सर्वितु &c.

sandhyā, and also by the clause “in the morning, in this manner” &c. the morning *sandhyā* he will state separately later on, then is clear the permanence of the bath under consideration. “Now, hereafter, about the perpetual bath, with a cloth on, every day having plunged”
5 &c, are passages in various smṛtis.

But, in this alternative, by stating in terms the morning bath, there is a defect. For, not moreover, should be suspected even in another alternative about the mid-day bath, since it has been stated in the Chapter on householder; ‘Every day’, ‘Day and Night’ can even hold
10 in the other (alternative), since it has been found generally in the rules of performance.

The twilight salutation, however, during the day has been only generally stated, the other only remains as the residue. ‘That however, having been stated as a rule in the morning bath, viz. as the
15 rule about purification in the chapter on householder, should be removed, and so the *sandhyā* salutation is also permanent.

Moreover in the Viṣṇu Purāṇa: “At all times, is the standing worship at the two twilights, O King, desired, excepting in the cases of birth, mourning, travel, trouble, or fear”. Yogi: “The worship at
20 the three twilights must, however, be always performed by the twice-born knowing himself; one without the twilight worship is impure always, and is incompetent for (performing) any act”. Dakṣha: “That act which another performs, does not bear fruits to him. In a difficulty, journey, as also on an inability, one should perform the
25 *Sandhyā* (worship) mentally”. So has been written in the Smṛti Manjūṣhā. This, moreover, is in agreement with the text of Gautama¹ viz. “Or, mentally should he well observe all this course of conduct”. The expression, ‘in the two twilights, in the Viṣṇu Purāṇa is in regard to a celibate, since it is coincident with the original text of Viṣṇu² viz.
30 “Now about the celibate, residence at the preceptor’s home, observance of the worship of the two *Sandhyās* &c.”.

Some say that the text of Yogi viz., ‘the worship or the three *Sandhyās* should be performed’ is in regard to a *Bhikṣu*, since the (qualifying) expression is ‘by one knowing himself’; that is not so.
35 Because the principle in the original text is well established in the

1. IX. 67. The reading in अ points मनसा च तत्समप्रयाचारमनुपालयेदात्कल्पः ।

2. Oh. XXVIII. 1-2

following text. "This thrice performance of the *Sandhyā* worship which has been prescribed is that where Brāhmaṇism is centered. He who has no respect for this, such a one cannot be called a Brāhmaṇa." There is no authority for this. The expression 'knowing the self', having this import, that by one possessing the knowledge 'I am of the Brahṃa,' and the text of Viṣṇu being a general statement, it would be to take it as limitative, and since further on, even for a householder the *Sandhyā* worship has been laid down, and it is better to regard it as a general rule.

Here the term *Sandhyā* worship is used in regard to that group of acts which begins with the sipping of water with the hymn "The ṛta and the Satya" &c. and ends with the *Gāyatri-japa*; just as in the term 'horse sacrifice' are included all the group of the sacrifices commencing with *Pavitra-yāga* 'the holy sacrifice' and as far as the *Kṣhudra-dhṛti*, and the respective performances.

"Those, however, of praiseworthy conduct who always worship the *Sandhyā*, with their sins completely washed, (these) go to the everlasting region of Brahṃa" this text of Yama is in reference to a special deity to be worshipped, since in the following text "By Brahṃa has the *Sandhyā* been worshipped, by Śankara, and also by Viṣṇu, who the best of the twice-born, and intent on success will not worship that Goddess" it has been praised as a Goddess.

"As many puerile twice-born are on this earth who commit bad acts, for the purification of these has the *Sandhyā* been observed by the Self-born. He by whom the *Sandhyā* has been worshipped, by him verily Viṣṇu has been honoured." And in this text, it has been exhibited on a footing of equality with Viṣṇu. 'Who commit bad acts' i.e. do not perform what has been enjoined, as also do what is forbidden by the *Sāstra*. 'Puerile' i.e. devoid of knowledge. Its honoring i.e. worship by the group (of acts) laid down. It should be so understood. By the mention of the going to the region of Brahṃa as the result, here also he gets strengthened in his position. All this has been elaborated elsewhere.

'And also prayers to the Sun by standing,' here by the use of the words *api* (also), and *cha* (and), is included another mode of the performance of the *Sandhyā*, with a particular difference, but not mentioned here. That, moreover, is here being exhibited briefly, although in its entirety. For S'ankha and Likhita say. "He with a vow, should worship

the *Sandhyā* outside.” ‘He, with a vow’ *i.e.* the celibate. ‘Outside’ *i.e.* of the town, because of this text of Manu¹: “On him (while asleep) in the town must never the Sun set, nor ever should it rise.” ‘Him’ *i.e.* the celibate. ‘Set’ *i.e.* go down.

- 5 Yogi: “Having bathed in this manner, and having put on two clothes, washed and faultless, washing the thighs with earth and water, he should also wash the hands.” ‘Faultless’ *i.e.* free from any defect, such as from burning &c. Viṣṇu²: “Nor should he put on an unwashed cloth, nor which was worn before.” Parāśara: “Having bathed, put off the cloth, he should wash with earth the thighs which had become impure, and the loin-cloth also dripping with water”. ‘Loin-cloth’ *i.e.* the male organ.
- 10

- So also: “In the absence of a washed cloth, a hempen, a silken, or a woollen cloth, or of the kuśa grass, or even the upper garment of an ascetic, so that he may have two clothes.” Kātyāyana, in that context says “Or the third, the sacred thread, or the upper garment, one should make.”
- 15

- Similarly, after having washed with earth the thighs and the hands, now, the making of the forehead mark, as is the rule of conduct.
- 20 There, in the Bhārata: “He who bears on his forehead the earth produced from the banks of the Ganges, that one bears the form of the Sun, simply for dispelling darkness.” Vardhamāna and others, however for this forehead mark, set up as an authority, this text from the Brahmāṇḍa Purāṇa: “Before (commencing) any act, one should besmear the forehead, that is really the form of Viṣṇu. Sacrifice, donation, austerities, offerings, the study of the Vedas, and the oblations to the manes—all that becomes burnt ashes, without an upper mark on the forehead.”
- 25

- A special mode (has been given) in Vāmāna Paddhati: “At the forehead is prescribed for a *Vipra*, of the size of a bamboo leaf; less than that and of the size of a fish, is ordained for a *Kṣatriya*; less than that, for a *Vaiśya*, as also for a *Sūdra*, and of the size of a half-moon; oblique and also broad is the forehead mark always desired as part of an act”. So Us’anāḥ: “In the absence, however, even with water, one with a fore-head mark of *Paundra*, may worship the deity.”
- 30
- 35

Commencing with "Obtained from the banks of the Ganges" they state, "At the forehead, at the throat, in the middle of the brows, on the arms, as also at the heart, at the navel, at the hind part, as also at the fore part, should be offered two each."

In connection with *Sandhyā* says Vyāsa: "Having remembered the expression Om, and also the *Gāyatri*, thereafter one should tie up the head-knot; having done the sipping again, one should touch the heart, the navel, and the two arms". If at that time one has his top-hair loose, then with this hymn having tied the knot, one should sip. Not that for performing the act with the *mantra* should the top-knot be loosened, so states the vnerable Upādhyāya. 5 10

In the *Brāhma Purāṇa*: "With the *Gāyatri* having tied the top-knot towards the South-West of *Brāhma*-Cavity and having then tied the top-hair, thereafter should one perform the act." *Smṛti*. "With a top-knot like the peacock, tied in the *Brahma* coil." 'Like the pea-cock' i.e. in the middle part of the head. 'The *Brahma* coil' i.e. the *Brahma* knot. That, moreover, is stated as having been doubly coiled round, and with the last portion wound together, and put in the midst. According to the *Sāmpradāyikās*: "It is completed by two and a half rounds, one round being half a *pravara*." 15 20

In the *Chhândoga Paris'ishta*: "Having taken the *Kuśa* grass in the left hand, should one perform the act of sipping. The left should have the *Upagraha*¹ in it, while the right should have the sacred-ring²?

The sacred-ring or *Pavitra* has been defined by *Kātyāyana* thus: "A *pavitra* (or the holy-ring) should always be known as that which consists of two blades of the *Kuśa* grass with ends, and the inside³ within, and of the length⁴ of the span between the thumb and the fore-finger. Elsewhere they recite this text stated in the *Sanyāsapaddhati*, "Twisted round right and left, containing the *Brahma*⁵ knot, it should reach 25

1. A bundle of the *Kuśa* grass, held in the hand at the performance of a sacrifice and other religious acts; see *Amara* II. 8. 119.

2. पवित्रक. as described in the next clause.

3. अन्तर्गर्भिण.

4. प्रादेशमात्र.

5. ब्रह्मप्रस्थि—the peculiar knot which is given to the sacred thread or sacred ring.

beyond the first part,¹ but never the second.” ‘Part’ i.e. of the fourth finger of the right hand.

5 “The holy-ring which has a knot, one must not perform the sipping with that. If through obtusion one makes the sipping, that would be (like) the sipping of blood.” That text not having been respected by Digest writers of authority, and also being opposed to the usage of the Best, must simply be discarded.

Laghu Hārīta : “That *Sandhyā* which is without the *darbha* grass, also the donation which is without water, and also the *japa* which
10 is without counting—all that become fruitless.” Yogi : “Having turned his face towards the North-East, being purified, and with an intent mind, one who has sipped, should do the sipping again, with the mantra beginning with *Atasmi* &c.” “In this manner is purified the inside contaminated by food and drink.” ‘Purified’ i.e. one who by bathing or by
15 the sprinkling has secured the bodily purity. Moreover, Jābāli also : “For those intent on a performance but (who are) unable to take a bath, the bath may be below the head ; or even with a wet cloth, and a sprinkling of the body is ordained,” ‘Intent on performance’ i.e. desirous of performing an act.”

20 Yogi : has written “Owing to a difficulty as to time and inability”. Hārīta also : “With (the hymn)—waters indeed are standing, and the Brāhma ” &c. has been elaborated elsewhere. “One who has sipped, should do the sipping again”, in the treatment about *Sandhyā*, first having performed the sipping, having repeated ‘remembered’
25 &c., one should do the sipping again. This is the meaning. “Performance with the *mantras* is with a double (sipping) *Āchamana*” is the opinion of Mīśra. The text of Yogi viz. “Having thrice repeated the *Sāvitrī* &c.” has already been stated³ above and explained.

30 Yogi : “The first *Sandhyā* is the *Gāyatrī*, also the middle one is known as the *Sāvitrī* ; that *Sandhyā* which happens to be the last⁴ is the divine *Sarasvatī*. Red is the *Gāyatrī*, *Sāvitrī* is with a white colour, and black should be known to be the *Sarasvatī*, thus have the three *Sandhyās* been described”. The description of the form is for the purpose of contemplation.

1. $\frac{1}{3}$ rd part of a finger—first of the three divisions which each finger bears.

2. This is the reading in अ. reads अल इत्यभिमेवितम् the Banares edition.

3. p. 1.

4. पश्चिमा.

In the Chhandoga Paris'ishta: "The protection, at the end, with water sprinkled round self". 'At the end' i.e., of the aforementioned act of sprinkling, having encircled one by water spread around, one should perform the act of protection. Vardhamāna says, "here the procedure is, having pronounced the hymn from the rules of conduct 'may the waters protect me'", the mantra next is 'Om bhūh, bhuvah and swah'". 5

Brhaspati: "Having set up a fixed posture, and restrained one self, and thereafter having called to mind the sages and others, with closed eyes, and in silence, one should practice the restraint of the breaths." 10

Posture, Āsana²: "The Pādma, or also the half posture, as also the posture of Swastika" as mentioned in the Vāyu Purāna and other works.

"Having well placed a thigh above another, and both the palms of the feet, then the thumbs should be tightly caught by the hands in inverse order, that seat (so formed) is stated to be the Padmāsana which reaches the heart of the Yogis. 15

"Having brought the palms of the two feet in the middle of the knees and the thighs, a Yogi enters with erect body, that is called the Swastika," and the like others have been defined. 20

Here in the Padmāsana, first the right, and then the left foot is to be placed. That has been stated thus. "Upon the left thigh having placed the right foot, and similarly, the left (foot) on the right thigh, having caught the two thumbs by the two hands by a backward turn, and having placed the chin on the heart, one sees the tip of the nose; this is called the Padmāsana of the Yogis, the destroyer of ailments." 25

In the Swastika, first the left and then the right is placed. That has been stated in the commentary on Pātanjali³: "One should throw the left foot in the space between the right leg and the thigh, and the right also between the left leg and the thigh—this is Swastika." 30

This is the distinction. At the time of the performance the simply throwing the two feet cross-wise on the two thighs is contemplated by the term Padmāsana. Otherwise, it is said, that owing to the hands being engaged, there would be a difficulty for the further procedure. 35

'Self' i.e. one's own self, i.e. in short, the mind. In the reading 'having restrained the breaths,' the word Prāṇāyāma is used for

1. आपो मामभिरक्षतु.

2. In the text of Brihaspati at l. 8 above.

3. See p. 111. No. 47 Ānandāśrama Serries.

Mantra. Having called to mind the ṛṣhis and others, and restrained the breaths, is indeed the application.

As to the characteristics of the ṛṣhis, &c. Yogi: "Whatever has been observed by a ṛṣhi, as also whatever acquisition was secured by one, by that hymn is it called his—that ṛṣhi's—composition, that ṛṣhi's hymn. On account of its covering, it is called *Chhanda*, like the clothes of a figure. In the past the soul was covered by the gods, the fear of death by the *Ādityas*, the *Vasus* and the *Rudras*, and on that account these are their *Chhandas*. Whichever divinity is intended by a particular hymn, the divine in it assumes that form, and is termed the deity of the same. In the ancient time, the *Mantras* were created simply for performances. 'By this (mantra) is this (act) to be performed': this is called the (rule of) application."

Similarly: "The ṛṣhi, the metre, the deity, and the application also must be learnt with effort, by a Brāhmaṇa in particular. Without knowing, however, if one performs a sacrifice, tuition, or *japa*, or a sacrifice, or inside the water, &c., of that the fruit would be little." 'By a Brāhmaṇa,' i.e. by a *Vipra*. This is an extension. Thus by five-fold *Yoga* is meant the five-foldness including the Brāhmaṇa in the form of Veda or another variety, for additional result.

Here the seven vyāhṛtis beginning with the *Onkāra* and initiated by the restraint of breath, and immediately thereafter is the remembering of the ṛṣhis, since their application has been stated only collectively. Of the hymns, such as 'waters indeed are standing' and the like, having each an application, before that whatever immediately precedes it has been similarly explained. In the first sipping with the hymn¹ '*ṛtam*' &c., in the sipping with² 'thou movest inside,' and in the standing prayer to Gāyatri with the hymn³ 'you are gāyatri' &c., there is no mentioning the ṛṣhis &c., so opines the Upādhyāya.

Here, of the sin-destroying hymn and others, the ṛṣhis &c. are well-known. Here in remembering the ṛṣhis &c. no formula by words is to be used, as there is no authority for it, and there would be the fault of an incongruous union, so holds the venerable Miśra.

Yogi: "Having restrained the breath, one should do the sipping, although restrained." Further on, he will describe in *Mātrayaniya Grhya* *Parīṣiṣṭa* the method of restraining breath.

In the morning, by repeating⁴ 'The Sun also, me &c.', and in the evening⁵ 'The Fire also, me &c.', and similarly in the mid-day⁶

- | | | |
|-----------------|-----------------|-----------------|
| 1. ऋतं च &c. | 2. अन्तश्वासि. | 3. गायन्त्यसि. |
| 4. सूर्यश्च मा. | 5. अग्निश्च मा. | 6. आपः पुनन्तु. |

‘May the Waters purify’¹—one should so perform the sipping”. This text not having been written by Rājā and others the authority for the connection of the several mantras and the sipping, is only the conduct of the wise, so holds Upādhyāya: “Having restrained the breaths, and performed the sprinkling by the three hymns of the water-God”.

The distribution has been stated by Vyāsa¹. “Eight drops one should throw on the head for the extinction of the flow of sin”. “Kātyāyana states the method: “Of the head, the sprinkling should be performed with the blades of Kuśa grass (dripping) with drops of water”, as the *Drupadā*. “The pronunciation of the *Om*, the seven *Vyāhṛtis*, and the *Gāyatri* with the head, the three hymns commencing with ‘Waters, indeed, are standing’, *Drupadā*, and the rest of the sin-destroying hymn, ‘*Uddwayam*’, ‘*Tachchitram*’, ‘*Tattejosi*’, in the order, the *Gāyatri* and the last portion, with these should one conclude the *Sandhyā*.” Thus has S’ātātapa ordained the rule regarding the mantra. Even when as in another reading—‘*Sūkta* also’ is in the place of ‘as the *Drupadā*’, the order is as has been stated. “At all places, the act of sprinkling is stated as indicative of water.” ‘Having pronounced’ i.e. having pronounced the *ṛṣi* &c., with the *Drupadā*. Also *vide* the order of repetition as laid down by Yogi Yājñavalkya thus: “Having taken up water in both hands, one should thrice repeat the *Drupadā* hymn. By throwing that water over the head, one is redeemed from all sins.”

Thereafter, the sin-destroying act: Its procedure has been stated in the *Paris’iṣṭa*: “Having taken out the water with the hand, and fixing the nose therein, one should repeat mentally or without giving out breath, three times, or once, the sin-destroying hymn”. ‘Or without giving out breath’, by this another alternative, viz., ‘giving out breath’ has been indicated. S’ankha: “Thereafter with this mantra one should do the sipping according to the rules”. ‘*Antascharasi*’ &c. This sipping, however, although stated to be after the sprinkling, is still to be performed after the sin-destroying hymn, S’ankha himself having directed the *Anjali*³ to the Sun after this. In the *Chandoga Paris’iṣṭa*: “Rising up, one should throw up the water *Anjali* with the three”. ‘With the three’ i.e. the *Praṇava*, the *Bhūh*, *Bhuvah* and *Swah*, and the *Sāvitrī* the third.

1. अ—विष्णुषोमीष्टोक्षिपेन्मूर्ध्नि ओषस्य—क—विष्णुः—‘वोषोवौष्टो क्षिपेन्मूर्ध्नि विष्णुष, (?)

2. See R̥gveda. I. 4-8 and V 6, 1.

3 अंजलि—i. e. अर्घ्य which is offered by both the hands joined together from the palm.

With this stated before, the water *Anjali* should be thrown towards the Sun. Therefore, this is an offering intended for the Sun. In the water *Anjali*, flowers also should be mixed, Vide this text of Kātyāyana: "Having thrown up flowers mixed in water, with arms
5 uplified one should look up to the Sun, by repeating (the hymns of *Udywan*¹, *Udutyam*, *Chitram*, *Tachchakṣhu*, and also the *Gāyatri* according to capacity". The *Anjali* with flowers and water should be taken up as high as one's forehead and after ambulating round, one should throw up. Vide the S'ruti²: "What they traverse by going round, by
10 that they shatter away sin". 'And also with the *Gāyatri*' this is with a view to exclude that included in the *Sandhyā* as it is common to the repetition by *japa*. That, moreover, has been made clear in: "Repeating both *Sandhyās*, one should worship the repeatable according to the rules", and in similar other texts. Having regard to the
15 declared result³, the *Sāvitrī japa* should be taken as separate.

Others, however, : "One should always repeat the all-sins-destroyer." "Having daily bathed, a twice-born intent on *japa* should repeat the "*Sāvitrī*"; indicated by these and like texts, regard this as a separate performance in the form of the *Gāyatri japa*; but as is the case
20 with the watery oblations which are part of a bath, being included in the principal water oblation which is independent by itself, the standing worship of the Sun having been incidentally established, the independent *Gāyatri Japa*, say that the separate *Gāyatri* repetition is not for that. The remembering of the *ṛṣhis* &c., of the hymns used at the standing
25 worship of the Sun, is necessary.

'*Chitram Deva*' is the *ṛk* and the *ṛṣhi* stated is *Kautsa*, its metre *Trishtup*, and its Deity has been mentioned as the Sun; similarly its application is in the *Agnishtoma* Sacrifice, and the standing worship of the Sun", so has Vyāsa stated in the Chapter on *Sandhyā*, and after
30 the manner of *Trcha* mixim,⁴ it has relation elsewhere also.

1. The following *ṛks*. I. 4-8; I. 4-7. I. 8-7. V. 5-11.

2. यत्प्रदक्षिणं प्रक्रामन्ति तेन पाप्मानमवधून्वन्ति. Taittiriya Aranyaka (सहवे). II. 2-2. see Anandāśrama series No. 36 (1) page 12 &c.

3. फलश्रुतेः अ. The ख reads परिश्रुते.

4. This is according to the अ mss. नृच निर्णीत इति. The Benares copy reads एकत्र निर्णीत इति न्यायेन.

The नृचन्याय is stated at Jaimini IX 2. 14-20. Of, also X. 6. 1-2.

According to this maxim, where one singing hymn (साम) has been mentioned for three *ṛks* and these have been separated, the hymn must be sung in connection with each *ṛk* distributively. Note the following *kārikā*

अंशैः सामश्रुं कृत्स्नं वा प्रत्युचं तिसृभिः श्रुतेः । अंशैर्मैवं स्तुतेरशैरसिद्धेः प्रत्युचं भवेत् ।

This, however, should be noted: The *ṛṣhi* and the like other things in pursuance of the usage of the eminent is well-known here. In the *Sarvānukramapi*, however, has been stated: "The two hymns beginning with *ud* are for the Sun, the Anushtup the metre; of *Udutyā praskaṇva*, for the Sun, *Praskaṇva* (*ṛṣhi*), and the deity is the *Gāyatri*, and of the *Chitram*, the *Kutsa Angirasa* (is the *ṛṣhi*), *Trishtup* the metre, of *Tachchakṣhu*, *Pura* and *Ushnik*, and Sun the deity." Here the application is "from the first water in the *Upakrama*, of the two middle ones in the *Dakṣhina* sacrifice, and the fourth in the performance of the *Bhadra* and the *Vira* (warrior) *S'ānti*," so the *Kātiyakalpa*.

In regard to the *Gāyatri Japa*, the *Yogi*: "The *Pranava*, *Bhuh*, *Bhuvah*, and *swah*, the organs such as the heart &c., having repeated thrice, and after that the *ṛṣhi*, the metre, and the deity, thus is the application, so also should the form be contemplated in the order."

Here 'Om, bow to the heart,' 'Om *Bhuh* to the head the oblation' 'Om *Bhuraḥ* to the top-knot *Vaṣṭat*,' 'Om *swah*, for the armour *hum*,' 'Om *Bhur-bhuraḥ-swah* to the three eyes *waṣṭat*,' 'Om *Bhur-bhuraḥ-swah* for the missile Om *phat*,' in this manner, by the simple pronunciation of Om with the first *Vyāhrti* joined to it by a similar second, and also similarly by the third, and by the similar three *vyāhrtis* together, and also by a similar form of *vyāhrtis* they perform the touching of the six organs. There, however, desire may be taken into consideration, but such usage being approved of a large majority of the people, no further disquisition is being made here.

The Same also states the form of the *Gāyatri*: "Of white colour is she contemplated, wearing a silken cloth, and auspicious, decorated with white besmearings and also ornaments, situated in the midst of the Sun's disk, or gone to the region of *Brahmā*, wearing a garland of the *akṣha* beads, the auspicious Goddess seated in the *Padmāsana* form. Having invoked with this *Yajus viz.*, 'You are the light' &c., according to the prescribed rule, and then having made the *japa*, after a bow, should be released." Thus although stated generally in the three *Sandhyās* on the strength of the texts in each, the *Gāyatri* should be contemplated by itself only. Some, however, say that "In the morning (by name) *Brahmāṇi*, and red, in the mid-day *Vaiṣṇavi*, black, and in the evening *Māheśvari*, white, thus the *Gāyatri* should be contemplated in different forms, and also state numerous sourceless texts as the basis for this.

Here, moreover, after the invocation and only before the *japa* must the standing prayer to the *Gāyatrī* be offered by a Brāhmaṇa. For, the *S'atha-patha S'ruti*: "To her the standing prayer: 'Thou art the *Gāyatrī*, with one foot, two feet, three feet, and four feet. You never
5 perish. Bow to your fourth foot worthy of salutation &c.'"—or according Baudhāyana: "*Yam viṣhpādamaśmaikam*, &c.'" Or one should worship this divinity by the fourth foot. Now they illustrate the *Gāyātrya*: 'Thou art with one foot, two feet, three feet, and four feet. Bow to your fourth foot worthy of salutation, and beyond *Raja*', thus
10 he remembers her. By 'Now, even' &c. is the statement of the form of the fourth foot. So also in the *S'ruti* also occurs the hymn '*Paro rajase*' &c. The rest is only an *Arthavāda*¹ statement. Thus hold the *Upādhyāya* and others. Others, however, hold that the hymn ending with '*Mā prāpat*', being much separated from the word *S'ruti*,
15 and the passage in the Baudhāyana Sūtra not having been found written by Rājā and others, is indeed baseless. Even if it be regarded as well-founded, rather than the Baudhāyana Taittirīyaka, the hymn in *S'atapatha* certainly is acceptable by the *Mādhyandiniyas*.

As to what according to this passage in the *Mantraprakāśa* viz.
20 "Then one should mentally repeat the *Gāyātrya* beginning with the standing prayer with 'one foot' and with the standing prayer with the last, should conclude with that also. That word has eight letters, '*Paro rajase śāradom*' that is the hymn ends with *Śāradom*; that is not so, as this conflicts with *S'atapatha*, and according to some also, with this
25 passage in the *Kāśikhaṇḍa* viz. "A being always repeats mentally the *Gāyatrī* by name *Ajapā*; its hymn is '*Haṇsa* &c.'" only, and that is the fourth foot". Here taking resort to the afore-quoted text of *Yogi viz.* '*Athopatishṣhet* &c.' some repeat before commencing the *Gāyatrī japa*, the mantras commencing with '*Āgachchha* &c.' and ending with
30 '*Smṛtā* &c.'

The formula to be mentally repeated is also stated by *Yogi*,
"The word *Om* is to be first pronounced, thereafter, *Bhūr-bhuvah-svas*,

1. A statement of a rule based on a reason with which it is accompanied as distinguished from a *Vidhi* or an absolute statement of a rule. The *Arthavāda* statements are couched in the form of praise, or censure, (भाषास्वयं, निन्दा,) e. g. in the two passages viz. (1) वायव्यं श्वेतमालमेतं सुनिकामः—Let one desirous of prosperity sacrifice a white animal to *Vāyu*, because (2) वायुर्वै क्षेपिष्ठा देवत, *Vāyu* is the swiftest deity (1) is a *Vidhi*—an injunction pure and simple, while (2) is an *Arthavāda*. Cf. also *yājñ. I. 56*.

यदुच्चेते द्विजातीनां शुद्धादारोपसंग्रहः । नैतन्मम मतं यस्मात्तत्रात्मा जायते स्वयम् ॥

the *Gāyatri* and the *Pranvam*¹ at the end ; “ thus has it been stated to be repeated mentally ”. Yama : “ Thousand as the highest, hundred is the middle, and not less than ten, one should always repeat the *Gāyatri*, the destroyer of all sins.” Baudhāyana² “ Hundred times, or an immeasurable times, (but) not less than ten ”. ‘ An 5
immeasurable times ’ i.e. more than ten, and less than hundred, any indeterminate quantity. Gobhila : “ The learned must never repeat the *Gāyatri* in water ; the deity *Gāyatri* is facing the fire, therefore one should come out, and then repeat her ”.

Brhaspati : “ The sprinkling, however, is in the water, the 10
restraint of breath here or there ; thereafter the standing worship, and then is stated the *japa* of the *Sāvitri*.” ‘ Sprinkling ’ viz., part of the bath with hymns. ‘ Here or there ’ i.e. in water or on land. Thus the restraint of breath and the standing prayer both part of the *Sandhyā*, having been stated at both, according to his opinion, the *Sandhyā* up to 15
the standing prayer may be even in water. The *japa* of the *Gāyatri* however has been stated to be on the land only.

Kātyāyana, however, stated the *Sandhyā* worship on the *tirtha*. In the Nārasinha also has been stated after the bath before the water oblations (*Tarpana*): “ On the *darbhas*, with *darbhas* in the hand, facing 20
the east, with bent attention, one should make the restraint of breaths, according to the *S’astra* and unremittingly. The twice-born knowing the *japa* should make the *japa* of *Sāvitri* any day after having bathed, Thereafter throwing up the *anjali* water with flower towards the Sun, with arms uplifted, one should also repeat the hymn, of equal impor- 25
tance, “ *Chitram*,³ *tachchakshu* &c.; and having bowed down to the hand, should go round near.” Here, by the expression ‘ on the *darbhas*’, the performance of the *Sandhyā* comes to be on the ground only.

After the *japa*, the standing worship, and another method has been pointed out in Baudhāyana ; also Hārītā : “ By repeating the *Savitri* 30
one becomes free from sins ; by repeating a hundred times he becomes purified from the mental, and by repeating a thousand times he becomes purified from those committed by the speech.” Yama : “ Not so by repeating the Vedas does a twice-born consume the sin down, as by the *japa* of the *Savitri* he becomes liberated from all sins.” 35

1. i. e. the Om.

2. Dharmasutra II. 4. 5-6.

3. चित्रं देवानामुद्गादनीकं चक्षुर्मित्रस्य &c.—and तच्चक्षुर्देवाहितं पुरस्तात् शुक्लपुञ्जरत्

In regard to the procedure of *japa*, S'ankha: "Seated on a *kuśa* seat, or on one covered by *kuśas*, with the holy *kuśa* ring in the hand with face to the North, or towards the Sun, taking up the rosary of the *Akṣha* beads, contemplating the Deity, one should make the *japa*. One
5 may have a rosary made of gold, jewel, pearl, the *Sphaṭika* stone, of the *Padmākṣha*, *Indrākṣha*, or the *Rudrākṣha* or the *putra-jivaka* beads; or with one containing *knots* in the *kuśa* grass, or by the turns of the hands, one may count." *Bṛsi*, 'seat', i.e. a small seat. 'Turns of the hand' i.e. the bending of the fingers.

10 Yogi: "Should one be standing, by gazing at the sun he should make the *japa* with concentration; otherwise, with face turned towards the East, he should do it in the order to be presently mentioned. On also the *Kuśa* turned¹ towards the East, seated on an auspicious seat, not too high, nor too low, with the *darbhās* in the hand, and well
15 concentrated, a rosary should be made into the beads either of *sphaṭikas*, *indrākṣha*, *rudrākṣha*, *putra-jiva* or the corals; the best is the one (mentioned) later and later" 'Turned towards the East' i.e., with ends pointing to the East.

In the *Nārasiṅha*: "Three-fold is the *japa* sacrifice, know its
20 varieties; by speech, uttered in a low² voice, and a mental,—thus it is considered to be of three kinds. Of the three *japa* sacrifices, the one succeeding is better than the prior. When with accents up and down, into letters distinctly pronounced, one repeats the *mantra* loudly and distinctly, that *japa* sacrifice is *Vāchika* or by speech. When slowly
25 pronouncing the *mantra*, moving a little again the lips, one utters slightly, that is known as the *Upāṅśu*. Where the lines of letters are contemplated that *japa* from the *varṇa* to the *varṇa*, and syllable to a syllable and a constant contemplation of the meaning of the words and the study is described as the *Mānasa* or mental *japa*."

30 Thus, therefore, as the three *japas* have been prescribed, the text of S'ankha viz., "One should not make the *japa* loudly, and in particular of the *Sāvitrī*," is intended to indicate a small result. "One should contemplate the *mantras* by the mind, one must not move the tongue or the lips, nor should one move the head or the neck, nor should one
35 the teeth." This text of Yogi has a reference to the *Mānasa*.

1. पाकुलेषु i. e. with the ends turned to the East.

2. उपांशुः A Prayer uttered in a low voice. Note the following.

जिह्वोष्ठौ चालयेत्किंचिद्वतागतमानसः । निजश्रवणयोग्यः स्यादुपांशुः स जपः स्मृतः ॥

Yogi. “ Not moving about, nor laughing, nor looking behind, nor while speaking with a¹ dependent, nor with the head wrapped round ; nor with one foot crossing another, nor similarly the hands, nor without a concentration of the mind, nor while dressing, nor while repeating should one make the *japa*. A wise man must not perform the *japa* or the like with a wet cloth on, nor while going to the land. Excepting under a vow, one must not perform with a wet cloth on, nor clad in a single garment ; nor should one make the *japa* with a worn, or a soiled or a tattered cloth. Since the *Yakṣhas*, *Rākṣhasas*, or spirits, or the bands of *Siddhas*, or *Vidyādhara*s forcibly take away, therefore secretly must one perform. At the time of the *japa* one must not speak, similarly at the performance of a vow or of a sacrificial offering, but remain intent on these, (even) if a best of Brahmana comes. ”

Smṛti : “ A twice-born must not begin a verbal *japa* with one cloth on ; then after saluting the *Vipra*, mention the welfare² &c. At the sight of a *Chandāla*, the fallen, or the like, one should be silent ; after having sipped water. And for speaking after bathing again, then should one make the *japa*. ” “ Intent, having begun, repeating the the *yoga* or the like only in a combination of the teeth, the teeth with the teeth, in a *Sandhyā* one should speak only with the mouth turned inside ” thus has been stated by himself even then. “ By the Sanskrit only, not by the *Mleṇchha* nor any lower dialect ” *vide* the *S’ruti*.

Similarly, “ If, perchance there occur a break in the restraint in the *japa* or the like on any account, one should utter the *Vaiṣṇava* mantra, or should remember *Viṣṇu* the imperishable. ” **Baudbāyana**³ :— “ Whatever acts sitting *japa*, sacrifice, or acceptance of a mantra one performs with a red cloth on, none of these deserve to reach the Gods, as also the oblations of offerings to the Gods or the manes. ” **Vyāsa** :— “ With wet cloth on whatever one performs whether the *japa*, *homa*, or the acceptance of a donation, all that should be regarded as demonish, as also what is performed with hands outside the knees. ”

Vasiṣṭha :—“ In a *japa*, oblation to the fire, or a fast, one should be dressed in a white cloth ; in *S’rāddha* and the like, one should be bedecked, purified, silent, and should have mastered his senses. ” **Smṛti**⁴ :—“ With one cloth (only), a twice-born must not begin any

1. नापाश्रितेन अ. The Benares edition. reads न प्राशितो न जल्पश्च.

2. योगक्षेम

3. II. 8. 16.

4. Found in अ. Benares Edition does not give this.

reading or *japa*." Laghu Harita :—"In a *japa* or *homa*, as also for a donation, or the study of the Vedas or while offering libations to the manes, the hand should be made not uncovered by gold, silver, or the *Kus'as*." Here the holding of the gold is (to be) on the right hand fourth finger, *vide* the text of the *Devi Purāna* in connection with the discussion about gold: "On the fourth figure should it be held of the right hand, of and by the force of that, the holding of silver or *Kus'a* should also be there only. The text "On the fore-finger should silver be worn" is without a basis.

10 "One should always have the sacred thread hanging round his neck, and the top-knot tied; with the top-knot not tied, or with the sacred thread not hanging round the neck, whatever he does, is as not done. That mortal who does any act here without sipping, all his acts indeed become fruitless; and no doubt"; beginning with these and the
15 like, and "without the proper procedure, vitiated in mind, also what is done without faith, against that fool, with a demon's soul the demons spring up"; and similarly: "If through mistake of those who perform any act, any fault occurs, by the remembering of *Viṣṇu* only that comes to be fully covered; thus is the *S'ruti*": ending with these texts
20 have been written by Upādhyāya and others in the chapter on *Japa*.

In relation to the *Gāyatri* together with the *Pranava* and the three *Vyāhṛtis*: "He who repeats this daily for three years without slackening, (he) shall attain to the highest *Brahma*, and transformed into the air, get into his own form" and similarly: "A *Brāhmaṇa* who has
25 committed the offence of stealing gold, or brahmicide, or adultery with the wife of the preceptor, or a wine drinker (all these), become absolutely pure by a 100000 *japa*; and no doubt about it"; these and others are indicated as indicative of the respective results.

About acts to be done after the *Gāyatri japa*, Kātyāna says:
30 "The section commencing with '*Vibhṛat*' &c., the *Puruṣa* hymn, and the *Maṇḍala* Brahmanas of the *Śiva Saṅkalpa*—with the repetition of these after offering the standing prayer ambulating round, and performing the bow."

This *japa* moreover is intended to be for a special object: "The wise
35 have prescribed this standing prayer even for all the three *Sandhyās*: at midday, or even at the rise also, the *Vibhṛād* and others may be repeated" according to the *Parīśiṣṭa*. By stating the clause 'or even

at the rise also' (is intended to indicate) even just after the (Sun's) rise may be the contemplation and the *Sandhyā* worship, so the *Pārijāta*. Since, by the clause 'after making a bow to the Sun,' has been stated a standing prayer, for in connection with the standing prayer, to himself, and also vide this statement in the *Nārasinha*: "Having made a bow, 5 thereafter, to the Lord etc."

Mis'ra however has expounded the meaning of the *Sūtra* of Kātyāyana, as 'after making a bow to the *Gayatri*.' His import is this: In connection with the *Gayatri* by the rule: "Thereafter, having invoked, offered the *japa*, and after making the bow, one should release,' in the 10 invocation and the like other prior and later acts applying in regard their performance to the *Gayatri* alone, the act of making a bow, laid down in the midst, the same (context) is indeed congruous. Even in the clause 'Having made a bow, thereafter, to the Lord,' by the word Lord, *Gayatri* alone is intended, since she has been mentioned as a deity in the 15 clause '*Gayatri* with face towards self &c.'" The straight², however, hold that the making of bow is to both the Sun and the *Gayatri*.

As for the time of releasing, although *Upādhyāya* has not stated a *mantra*, and Mis'ra has stated it to be silently done as if under an³ established rule, and *Chāṇḍes'vara* by referring to the text: "Born 20 on the highest top, residing in the earth, on the mountain, being respectfully let by the *Brāhmaṇas*, go O Deity, according to (your) pleasure" has stated this to be the *mantra* for the *Chāṇḍogās* only, still it may be followed by all, as there is no contradiction, and also as it has been laid down in the *Gāruḍa*, *Lainga*, and other *Purāṇas*. 25

And hence also *Ādhunika Vardhamāna* holds that this *mantra* has been stated as a generally established rule in the *Āchāra Chintāmaṇi* by S'auri, and in the *Āchāra Pallava* by *Devavans'a*.

1. As opposed आवाहन. This is the prayer requesting that the Duty may go.

2. इति तु ऋजवः ।

3. सिद्धवदुक्तं—i.e. he regarded this as a fairly established rule requiring no justification in support of it. Simply a repetition of what is well known सिद्धस्यानुवादः ।

“ Thus has been indicated briefly the orderly procedure for the *Sandhyā* worship visualised by the Great Sage¹ in the two words ‘*Api*’ and ‘*Cha.*’ ”

Restraint of Breath. (The Prāṇāyāma).

5 Yājñavalkya Verse 23.

The Gâyatri with its head, one should repeat inaudibly, preceded by the *Vyâhrtis*, each of which being added to by the syllable Om ; this (done) thrice, is this the restraint of breath.—23.

10 Mitākṣharâ : Gâyatri as mentioned above coupled with the head *Siras viz.* beginning with ‘water, light, rasa, etc.’ and being preceded by the already mentioned *Vyâhrtis*; each *Vyâhrti* being added to by the syllable Om thus : “Om Bhûḥ, Om Bhuvah, Om Svar, &c.” three times, restraining the breath flowing through the
15 mouth and the nose should repeat mentally ; thus this restraint of breath is everywhere.

Viramirodaya.

The *Prāṇāyāma*—the restraint of breath—is two-fold. Charged (*Sabijah*), and uncharged (*Abijah*). *Vide Vishṇu Purāṇa* : “That which subdues by constant practice the wind called *prāṇa*, that should be
20 known as ‘the restraint of breath,’ charged as well as uncharged” ‘Charged’ i.e. pregnated, that is to say, accompanied by a *mantra*; that has been stated by Scholars : “That which contains the *japa*, contemplation &c., the wise know it to be pregnated ; without that they
25 know to be non-pregnated retrain of breath.”

That also each is of three kinds. For it has been stated in the *Mārkaṇḍeya Purāṇa* : “Short, middling, and the highest, thus the

1. The great sage is Yājñavalkya. i.e. the words *Api* and *Cha* in Verse 22. The long commentary on this and other verses by *Mitrāmīśra* and others stand in remarkable contrast with the short remarks of *Vijñānes'vara*. Even *Viśvarūpa* dilates a little on this ; for he introduces the *Drupadâ* and other things by *Cha*. च शब्दाद्द्रुपदायाश्च (p. 4.) and also अपिशब्दात् स्नानाद्यापि नित्यम् । देवतर्पणादिप्राप्त्यर्थो बाष्पिशब्दो व्याख्येयः अस्मादेव मनुवचनात्

For a very detailed exposition of the literature on this point, see Bālabhāṭṭi pp. 73.-83 and 83.-145.

restraint of breath is known to be of three varieties. I will describe the measure thereof, O child! listen to me. The short has twelve *mātrās*¹, twice (that) is indeed the middling, with three times the measure it is known as the highest. The twinkling of an eye and its opening is a *mātrā*, and *tāla* is a short letter.”

5

As to what has been stated in the Pātanjala Tīkā “with thirty-six *mātrās* the first outer breath is called *manda* (slow); the same made double, the second, the (middling) *madhyama*; and the same trippled, the third, *Tīvera* (acute)” by Vāchaspati Miśra, that is the chief alternative course.

10

There, in regard to the matter under consideration, as if by way of answering an anticipated inquiry, in the restraint of breath as part of the *Sandhyā*, the Author prescribes the rule about *japa*, as a special part of the same.

Yājñavalkya, Verse 23.

15

Here the word *ayam* ‘this’, is equivalent to *sa* ‘that’, just as in the passage², “This combination of wind and fire is like the Brāhma accompanied by the power of the missile &c. Of that, moreover, by reason of the anticipatory³ connection with *yad*—‘what,’ the pronoun ‘that’ with its locative ending is here understood. Thus the meaning is that where he makes the *japa* of the *Gāyatri* in the particular form as specialised by the qualifications “with its head &c.” that restraint of breath should be made. ‘Should be made’ is understood as the result of a change in the case inflection.”

20

Many, however, introduce this verse by the remark ‘the Author describes the nature of the restraint of breath, *Gāyatrimiti*’: that is questionable; because it is not that the meaning of the term ‘restraint of

25

1. मात्र.

2. Raghuvansa VIII. 4. See P.31 Note 1.

3. The words यद् and तद् anticipate each other, so that, as here although one is used, the other is inferentially understood. In the present case, this is further made clear by the next sentence.

4. विभक्तिविपरिणामेन. In the text of Yājñavalkya is गायत्रीं जपेत्, and in the last clause is त्रिर्यं प्राणसंयमः. The author of the Viramitrodaya puts it in the passive form and says क्रियेत् or क्रियेरन् has to be taken as understood. He refers to the other interpretations thus. बहवस्तु प्राणसंयमस्वरूपमाह गायत्रीमित्यवतारयन्ति. Really, this is the more preferable, because the only appropriate position. The two positions are, (1) Verse 23 describes प्राणायाम or (2) Verse 23, describes the गायत्रीजप, and at the end says that in this way is thrice the प्राणसंयम.

breath' that has been stated. Nor can it be (mentioned) that that¹ itself is its meaning as even an up²-going (breath) may come to be regarded as having been restrained. Nor can it be said that there is no fault here because by the expression 'one who has restrained his breath,' the performer is understood.

- And hence also, S'ankha, Brhaspati, Vasishtha,³ Angirā, Paithinasi, and Baudhāyana state: "If, together with the *Vyāhrtis*, and together with the *Pranava*, and along with the *S'iras*, he thrice recites the Gāyatri with restrained breath, that is called (one) restraint of breath." In the Chhāndoga Parisiṣṭa, Kātyāyana: "Commencing with *Bhūh* these three are the *Mahā Vyāhrtis*, the imperishable *mahāh*, *janah*, *tapah*, *satyam*, the *Gāyatri*, and also the head." 'The head' i.e. '*Apo-jyotiṛaso-mṛtam-brahma-bhār-bhuvah-svāh*.' For each turn should one pronounce the Om, and also at the end of the head. "These, this, along with this, as also with these ten, when one repeats mentally three times with deep or long breath, that is known as the restraint of breath." With a "deep or long breath" should be interpreted as one who has⁴ completed the breath; because it is cumbrous to take it as implied.

- Nor should it be supposed, even assuming the other alternative, that a resort to an implication⁵ is necessary, by regard to the performer in the matter of the completion of his act, because an implication necessarily arises in its turn in regard to a prior contiguous clause. And this course is better than taking as understood (the implication), For, in regard the term *āyatāsu* this is a better alternative and apposite also.

- Nor should it be said in the other alternative, that taking it as a rotatory performance would be cumbrous, because of the reason that every sentence is brought to a conclusion by (a word indicating) an action, and thus the repetition of that and the like is indeed proper to be resorted to by all, otherwise even the repetition by the maker cannot be accepted, by

1. तादृश एव तदर्थः i. e. that both are the same i. e. the प्राणायाम. See last note.

2. A. उच्छ्वसलस्यापि तस्य प्राणसंयमत्वापत्तेः. i. e. if the process described here as of the गायत्रीजप be taken as प्राणायाम itself, then even an upgoing (उच्छ्वसल) breath is likely to be regarded (and wrongly) as a प्राणायाम.

3. Vasishtha. Ch. XXV. 13. Baudhāyana IV. 1. 28.

4. आयतप्राण इति विशिशिष्टुरिति वक्तव्यम्—i. e. by आयतप्राण should be understood to be one who has particularly qualified himself. विशिशिष्टुः is 3rd pers, plural Perfect.

5. i. e. The अध्याहार.

reason of a parity of reasoning. Moreover if that alternative¹ as in the sentence *Pika* is *Kohila*,² be accepted, here also there will be incongruity of the expression 'Restraint of breath' (*Prāṇasānyāma*) being used by an extension to express its own inherent sense. Otherwise there would certainly be the fault of tautology. So please³ be cautious. 5

Or, let the meaning of the word *ayam* 'this' be the *japa* itself as stated before. It has only invariable concomittance with the word *Sānyāma*, since it has a passive derivation, viz, 'that by which anything is restrained.' 'By means of twelve mātṛās', as here as *japa* also like the *matras*, being separately stressed and the like, it becomes possible 10 that the *prāṇāyāma* is deemed as performed. Or as in the expression,⁴ 'the *prastara* is the sacrificer,' so here, the word *sānyāma* like the word sacrificer (यजमान) has been resorted to qualitatively, and that is the reason for its use,⁵ i. e., like the restraint of breath itself in its own form, the *japa* along with its accompaniments is also necessary. In the 15 absence of that the process of *prāṇāyāma* would not be possible, and thus its mention having been made secondarily, that the *japa* is the form of *prāṇāyāma* itself is simply unbelievable.

Moreover, in the word *prāṇasanyāma*, the *prāṇāyāma* itself is mentioned here, as the mention of any other is not to be thought of, and 20 as it is in agreement with *Kātyāyana* and other *smṛitis* viz. "Thrice, having restrained the breaths &c.", and also as it has been stated further on⁶ "Having restrained the breaths." &c.

Nor can it be said that the prescribed *Gāyatri japa* is the exposition of the word *prāṇāyāma*, as there is no such derivation. Nor can 25 it be derived passively as 'that by which it is restrained', nor as a

1. i. e. of taking the verse as describing the प्राणायाम itself.

2. पिक and कोकिल are two words meaning the cuckoo, and it would be absurd to use one as indicative of an extended meaning of the other. So the Author of V. M. says if you take this verse as the प्राणसंयम itself, then there would be the fault of an अनिदेश being used as indicated by a word which is for the principal idea itself.

3. सचेतसा भाव्यम्—lit. Be in your senses please.

4. यजमानः प्रस्तरः । प्रस्तर is a bundle of kus'a grass held in the hand at the making of a pronouncement at a sacrifice. It is allowed to take the place of the sacrificer यजमान, as representing him when a simultaniety of performance occurs.

5. i. e. of the लक्षणा.

6. Yajn Âchâra Verse 24.

7. Such as यस्य स &c.

Bahuvrihi, as it would be cumbersome; and perhaps resorting to that would be taken as indicative of there being no other (way of) derivation.

Nor can it be maintained that it is supported by popular usage, as the meaning is available even from the derivation. In the case of
5 words enumerated along with the *prāṇa*, such as *niyama*, *saṅgyama*, *dyāma*, the prepositions *ni*, *saṃ*, *āṅg*. do not exceed¹ the limit only on account of special significance. And it is proper that even popular usage should be co-eval with the derivative sense. And also on account of the maxim² of the "Literal and the current (meaning)", by a parity of
10 reasoning in regard to the word *pankaja*, there being no authority for the populo-literal use as in the case of the word *maṇḍapa*,³ and lastly as it would be opposed to the rules observed by the experts in regard to the derivation of the word *prāṇadyāma*.

For the revered Patanjālī⁴ says; "When that has been secured, regulation of breath—*Prāṇadyāma*,—is stoppage of the movement of the
20 inspiratory and expiratory breath." On this the Bhāṣhya of Veda Vyāsa: "When posture has been (achieved), of the external air, the drinking in is inspiration (*S'vāsa*); of the internal⁵ air, the throwing out is expiration (*pras'vāsa*), the cutting of the movements of these two i.e.,
25 the cessation of the movements of both is the regulation of breath."

Here the expressions drinking in, throwing out, by their being indicative of action, the actor himself is intended, on account of the rule⁶ that an action expressed by the suffix *ḥṛt* कृत् is indicative of the actor, constructions like⁷ 'having for their food on the way pieces of the tender
30 sprouts of lotuses' and similar others very often occur.

1. अनतिप्रसंग.

2. रूढिर्योगमपरति—The popular usage transcends the literal meaning.

Words are either रूढ, यौगिक, or योगरूढ, according as their meaning is based on usage, literal meaning, or a combination of the literal and the popular sense.

Example of रूढ or conventional words is आखंडल

„ यौगिक—Etymological—उद्भिद्.

— योगरूढ Etymological as well conventional पंकज, सहस्राक्ष &c.

3. मंडप means a shed. Etymologically, however, it may mean one who drinks the मंड (मंडं पातीति)—i. e. the gruel of rice. And the word मंडप is not used in the sense of one who drinks gruel.

4. योगसूत्राणि II. 49. सू. 100.

5. कोष्ठचस्य—Of the internal organ. कोष्ठ is any of the visera of the body such as the heart, lungs &c.

6. कृदभिहितो भावो द्रव्यवत्प्रकाशते इति—

7. विसाकिसलयच्छेदपाथेयवन्तः (Meghaduta I. 11.) the next line is संपत्त्यन्ते नमसि भवतो राजहंसाः सहायाः 1.

Therefore, the breath which is being drunk in is inspiration, the internal air which is being thrown out is expiration, is what is deduced. Hence also has it been said that in the expression 'the cessation of the movements of both' the prominence of the actor is deduced. The author¹ of the commentary also says: "The cessation of the movements (of inspiration and expiration) exists in *Rechaka*, *Pāraka* and *Kumbhaka*. This is a general description of *Prāṇāyāma*. There, in the *Pāraka*, there being a cessation externally, there is also a cessation of the movement of inspiration, and similarly the absence of the movement of expiration, and the absence of the movement of inspiration is moreover from the absence of the inspiration itself. In the *Kumbhaka*, however, on account of the absence of both the inspiration and the expiration, it is clear that there is a cessation of the movement of both. This is the substance.

The Mārkaṇḍeya Purāṇa also; "The obstruction of the *Prāṇa* and the *Apāna* is called the *Prāṇāyāma*." Similarly, "On account of the obstruction of the breaths (*Prāṇas*), it is called *Prāṇāyāma*."

By this has been refuted the position *viz.*, by reason of the expression *āyataprāṇa* in another Smṛti, the *Gāyatri japa* under consideration is characterised by the restraint of *Prāṇa*, and the restraint of *Prāṇa* is characterised by that, or by reason of both being of equal importance, both conjointly together constitute *Prāṇāyāma* as it would be opposed to the rules independently laid down by the scientific students in pursuit of its exposition, as also the impossibility of removing the fault of incongruity between the unimpregnated *Pranava* and the *Prāṇāyāma* with pregnations. Therefore it is of the nature as expounded by the general rules of the *S'āstra*.

In regard to the *Prāṇāyāma* as part of the *Sandhyā* in (the following passage) in the *Yogi Samhitā*: "Of a Dark-green colour like the leaf of a green lotus, deposited in the region of the navel, with four arms and a Great Soul, one should contemplate indeed by the *Pāraka*. By the *Kumbhaka*, in the region of the heart, should one contemplate the lotus seated Brahmā, red in all the organs, four-mouthed, and the Grandfather. By the *Rechaka* one should contemplate the Lord, the Great Lord situated at the forehead, with resplendent lustre like the pure *sphaṭika*, devoid of impurity, and destroyer of sins" as stressing the particular form in the contemplation, in the present context, it is better to take that a part in the form of a special *japa* is being prescribed.

Here, "The Brahmā, Keśava, and Śambhu, one should contemplate (these) gods in order" is another course.

Thus, the *Prāṇyāma* of the *Sandhyā* comes to be pregnated, and without the distinguishing marks of the twelve *mātrās* or the like for
5 demarking its own time, because its time is demarked by the *mantra japa* itself, the mention of three times &c. having a reference only to the *Prāṇyāma* of the Yogis. By this, other Smṛtis also stand explained. Their meaning is to be interpreted on the lines just expounded, as any other (exposition) is not possible.

10 The general characteristic of the *Prāṇyāma* has been laid down by Yājñavalkya in the verse 'Gāyatri &c.' The text of the Chhāndog-
āṇḍika, however, should be thus explained.

Indeed let *Pāraka* and the others each be regarded as *Prāṇyāma*, still the repetition of the *mantra* is only in the *Kumbhaka*, the same
15 having been expressed by Yājñavalkya by the word *Sanyyama*, and by reason of the derivation viz. *Samyak* (complete), *Yamaḥ* (control). And therefore also the singular number in the word *sanyyama* is consistent.

To this, the answer is : It is for this that it has been stated above viz. 'the general characteristics of the *Prāṇyāma* &c.' The word *tu*
20 indicates a different order. The word *tu* in the text of Yājñavalkya indicates, of the three *Prāṇyāmas* the general characteristics i.e. qualities. This is the meaning.

For, by the word *Prāṇyāma*, the *Prāṇyāma* generally is intended to be mentioned. Thus, in short, this *japa* is that known as *Prāṇyāma*.
25 Thus is to be explained somehow the statement even of persons of authority.

Gāyatri i.e. The ṛk' addressed to the Sun and commencing with *Tat-savitur* &c. containing twenty-four letters. That itself has, in the *Taittiriya Āraṇyaka* been mentioned as the *mantra* for the *Prāṇyāma*
30 "Sun the Deity, whose mouth is Fire, and who has three feet, Viśāmitrā the Ṛshi, its metre *Gāyatri*, that is specially preferred "for use at the *upanayana* as also at the *Prāṇyāma*" thus has been mentioned its application by yogi.

S'irasa—with its head i.e. commencing with 'Apo-jyoti' &c. and
35 ending with *swar*, as indicated in the *Yajus* in the Chhāndoga Paris'ishta. *Sārdhena* 'with,' i.e. along with. Its association is by its being repeated

after the *Gāyatri*, and by that subordination, the sense of subordination¹ in the Instrumental case when indicated by *saḥa* fits in. In the Smṛtis of Likhita, S'ankha and others even in regard to the text under consideration, the order² of words does not mean any conflict.

Vyāhrtayah i.e. seven commencing with *Bhūh* as stated in the 5
Chhandoga Parisiṣṭha. *Prati* 'each' i. e. after each i. e. (after) each word, should be understood, as it has been elsewhere said. "For each syllable, should pronounce the *Om*, as also at the conclusion of the head." *Saṅgyuktām* 'added to' here by the use of the preposition i. e. (*Sam*), the Author intends the association of *Om* at the end also. 10

'Thrice' i. e. three times; The connection is 'should repeat.' Thus, "*Om Bhūh, Om Bhuvah, Om Swah, Om Mahah, Om Janah, Om Tapah, Om Satyan. Om Tatsavitur varenyam bhurgo devasya dhimahi dhiyo yo nah prachodayāt. Om āpojyoti-rasomṛtam Brahma Bhūr-bhuvah-swarom*" is deduced as what should be repeated, as it has the same 15
basis as this text in Chhandoga Parisiṣṭha: "These, this, along with this, and also with the ten."

The *japa*, however, in a *Prāṇāyāma* is only mental, otherwise the regulating of the breath which is tender, would be impossible. Others, moreover: "Conjointly with the *praṇava* the seven *vyāhrtis* always, the 20
Sāvitrī with the head thrice, the twice-born should repeat mentally" hold this text of Samvarta as an authority here.

Here, some desire one *prāṇāyāma* by combining the *Pāraka*, *Kumbhaka*, and *Rechaka*. There also, are three alternatives: One opines the repetition of the *mantra* once each, in the *Pāraka* and the rest. 25
Others thrice, and others still do not approve of the repetition for the *Pāraka* and the *Rechaka*, but desire the *mantrapāṭha* only in the *Kumbhaka*; all that is improper. For, commencing with the text: "By means of the *Pāraka*, *Kumbhaka*, and *Rechaka*, the *Prāṇāyāma* is of three kinds. The breath drawn by the nose, and blown upwards is stated to be the 30
Pāraka; *Kumbhaka* is breath without a movement, and when it is being expired it is *Rechaka*," the *Yogi* concludes: "Thus of three kinds has been intended the description of the *Pāṇāyāma*."

The word *vidhā* is expressive of other varieties; therefore, of the general *Prāṇāyāma* these are the varieties, and thus *Pāraka* and the rest, 35

1. सहयोगे अप्रधाने तृतीया.

2. There the text is सव्याहृतिं सप्रणवो गायत्रीं शिरसा सह—thus the order of words here is different from that in Yajñ-Verse 23, where the शिरसा is first and व्याहृति come afterwards.

each is a *Prāṇāyāma*. In Another Smṛti also has it been said : “Of three varieties is the *Prāṇāyāma*, *Pāraka*, *Kumbhaka* and *Rechaka*.”

Moreover, “that, movement,” supplementing it by quoting the *Pātanjala Sutra*¹ “manifests external and internal and total restraint, is regulated by place, time, and number, and thus is long of duration and subtle,” and in the *Bhāṣya* and the *Tīkā* thereon : “The cessation of the mention of breath which precedes expiration is external ; where the cessation of the motion of breath precedes inspiration it is internal ; the third manifests total restraint where cessation with these motions takes place by a single effort,” introduces the aphorism containing a description of the three particular *prāṇāyāmas*. In the introduction ‘that, moreover’ and in the conclusion “thus the three particular have been noted,” it has been clearly expressed that the *Pāraka* and the rest are each a *Prāṇāyāma*. Therefore in the *Pāraka* and the rest the *mantra pāṭha* is to be three times in each, and it is by this alone that the three *prāṇāyāmas* are (deemed to be) accomplished. The text of *Vyāsa* : “The inhaling, the restraint, and the release of air, one should repeat thrice each of the three,” is indicative of a trebling for each of the *Pāraka* and the rest, or by the trebble repetition of the mantras, or as anticipatory of a variety of performances.

Or, this is another alternative itself since *Yogi* himself has observed : “Some desire three times, similarly others nine times.” But in the case of an individual repetition of each of the *Pāraka* and the rest, the order is that each having been repeated once, again it should be similarly repeated, and again similarly should be done. There, first, by the left nostril the *Pāraka*, thereafter the *Kumbhaka* and by the right nostril the *Rechaka* ; then by the right nostril *Pāraka*, thereafter *Kumbhaka*, and then by the left nostril *Rechaka* ; then by the left nostril *Pāraka*, thereafter *Kumbhaka* and then by the right nostril *Rechaka*. This is the method.

Moreover in the *Chhandogāhika*, *Upadhyāya* ; “By the left nostril, having slowly drawn in the air, fitting up all the *Nāḍīs* in the navel and as directed contemplating *Vishṇu*, one should make the *japa* as stated, this is the *prāṇāyāma* called *Pāraka*. Then in the heart contemplating *S'iva* one should make the *japa*, that is known as *Rechaka*.”

The Special Scholars also : “By the *Iḍā* one should draw in the external air for sixteen *mātrās*, the *Yogi* should hold well what has been

filled in by the measure of sixty-four *mātrās*, as the middle (stage) by the *Suṣhumnā*, and by the measure of thirty slowly by the *Pingalā nādi*, the best of the experts in *Yoga* should release it. By whichever he would release, should he fill in, and then hold, and should release by the other, slowly, and again, and again." Similarly, "Again and again 5
in the inverse order should one perform it. This the experts in the science of *Yoga* call *Prāṇāyāma*."

Here, moreover, in the *Prāṇāyāma* and the *Gayatri japa*, all the rules regarding *japa* should be followed, in pursuance of the General *Sāstra*. Thus enough of prolixity. 10

Mitākṣharā :—The mode of the japa of *Sāvitrī*

Yājñavalkya, Verses 24 and 25 (1).

Having restrained the breaths, (and) after having sprinkled oneself with the three *ṛks* addressed to the water deities, one should remain seated making the *japa* of the *Sāvitrī*, to the West until the rising of the stars. 24. 15

In the morning twilight, also similary, to the East, should he remain standing until the rising of the Sun. 25 (1).

Mitākṣharā :—Having performed the *Prāṇāyāma* as described above, and *Trychenābdaivatena* with the three *ṛks* 20
addressed to the water-deities as mentioned above, having sprinkled himself with water, *Sāvitrīm japaṃ mking the japa of Sāvitrī*, *pratyak to the West*, in the twilight *Āsita*, he should be seated, meaning of course with the face turned towards the West. *Ātārakodayāt until the rising of the stars i. e. till the time of the* 25
rising of the stars. Prāksandhyām¹ in the morning twilight, *i. e. at the time of the dawn*, while thus observing the above mentioned performance with the face turned to the East he should remain standing until the rising of the Sun.

That ceremony which is ordained to be performed at the 30
junction of the day and the night is called *Sandhyā*. There the day is that period of time during which the total disc of the Sun is

1. There is a mistake in the print here. In lines 2 and 3. for तारकोद्यावधि प्राक्संध्यां प्रातःसमये । एवं &c. read तारकोद्यावधि । प्रासक्संध्यां प्रातःसमये एवं &c.

capable of being seen. The reverse of it is the night. That time during which the gibbous part of the solar disc is visible is called *Sandhi*, or twilight.

Viramitrodaya.

- 5 After the *Prāṇāyāma*, the Author states by half of a verse by way of an indication the performance of the sprinkling, and by one verse the special rule regarding the evening and the morning *Sandhyâ*.

Yājñavalkya, Verses 24 and 25 (1).

- 10 'Having restrained the breaths &c.' *i.e.* the meaning is that having performed the *prāṇāyāma* in accordance with the rules. *Sam-prokṣhya*, 'after having performed the sprinkling' *Tṛchena*, with 'the three rks,' *Abdāivatena*, 'addressed to the water-deities' such as 'waters indeed are standing' and the rest. *Sāvitrīm*, as has already been mentioned. *Pratyak*, with face turned towards the West. *Japa*
- 15 *Sandhyām*, *i.e.* including the *sandhyâ*; the Accusative¹ here is used indicative of complete continuity. The Author makes this very thing clear. *Ātārakodyāt*, 'until the rising of the stars' *i.e.* until the constellations become distinctly visible, *vide* the following text of² Manu. "But in the evening, until the constellations can be seen distinctly": The
- 20 prefix³ ā is used to indicate limit. *Asīta* 'remain seated'.

- Thus, in the evening *sandhyâ*, having become seated, one should make the *japa* of the *Sāvitrī* until the time of the (appearance of the) constellations, is the particular rule pointed out. Here, the rule regarding the *japa* such as being seated &c. follows in all its parts such as the touching⁴
- 25 of the organs and everywhere else, according to the general rule⁵ that 'subsidiaries follow the method of the principal.'

- Prātaḥ* 'in the morning' *i.e.* during the performance of the morning *sandhyâ*. *Prāk*—'to the East' *i.e.* facing the East. In this manner after performing the *Prāṇāyāma* &c. while making the *japa* as
- 30 aforesaid, until the appearance of the Sun, one should remain standing, *i.e.* should be up.

1. Vide Pāṇini II. 3-5. 'After a word denoting time or length, the affix of the 2nd case is used when denoting full duration or complete continuity. Here the meaning is that the *Japa* and the *Sandhyâ* are co-extensive; it should be continued until the twilight is over. This is made clear in the next clause.

2. II. 101.

3. Vide Panini. II. 1. 13. आङ्मयदिभिर्विद्योः.

4. अंगन्यासादि.

5. अंगानां प्रधानरीत्यन्वयः.

By this a special rule has been pointed out that in the performance of the morning *sandhyā* one should make the *japa* of the *Sāvitrī* standing only. With the face turned towards the Sun and the standing posture also, *vide* this text of Yogi: "When standing, intently gazing at the red Sun one should make the *japa* with concentration." *Vide* the Chhândoga Paris'ishta: "If he be standing upto the (Sun) rise in the first, and also for the middle according to capacity, and remain seated in the last till the appearance of the stars, making the *japa* of the three *sandhyās* commencing with the first." 5

Here by the expression 'according to capacity,' it is intended that at midday the *japa* of the hymn 'The highest among a thousand, the Deity' and the rest at stated times made 'according to capacity.' alone would bring the *sandhyā* worship to a completion. 10

Indeed this text is general, and is common for the three *sandhyās*, therefore even for the morning and the evening 15
An objection. *sandhyās* it must also be so. True, that would be so. But the statement of time is by regard to the desire for a special result. For says Manu. "The sages, by reason of prolonged *sandhyā* performances obtained long life, wisdom, honor, fame, and divine glory." *Yasah*—'honor' is the reputation of a living person. *Kirti*, 'fame,' on the other hand, is the fame of one dead; 20
so say the commentators. Here according to Upādhyāya, long life &c., is the meritorious result. In the other text also the interval of time until the appearance of the Sun or the constellations, is by regard to the result, for it is in accordance with the original (text). Or even the 25
time prior to the appearance of the Sun or the stars is indicated by this, as part of the usual *japa*; it is not intended that the time should be inclusive of the *japa*.

This, moreover, is the rule for the daily *japa* even in all the three *sandhyās*. For a *japa* with a special object, however, in the morning as well 30
as in the evening, the time is until after the rising of the Sun, and of the constellations. And this would be if there is a possibility of a *japa* of more than a thousand in the interval of the two periods. As a matter of fact, however, that not being possible, everywhere a *sandhyā* is considered to

1. सहस्रपरमां देवीं.

2. IV. 94.

3. ब्रह्मवर्चसे—Bühler translates as 'excellence in Vedic knowledge.'

4. The meaning is that the *japa* may include the time prior to the rising of the Sun and the stars, not that it should be synchronous or during the rising time.

be in extent by a thousand *japa* only. This even in the midday *sandhyā* also is unopposed to it.

The number one thousand in the *japa* has both a worldly and the otherworldly purpose, as in “the *Khādīra* for those desirous of prowess,” the word *Khādīra* is used to indicate the post. The text “The *Gāyatrī*, one should repeat so long, as long as the appearance of the Sun,” and “The *Gāyatrī*, one should repeat so long as the appearance of the constellations,” these two texts are also intended to indicate even the aforesaid number. Why more? Let the text under consideration be also adjusted on this line. Or, describe these and all other like texts as indicating the highest limit for the duration of the *sandhyā* worship.

Indeed, in the text of the *Yogi Samhitā*: “In the twilight, one should perform the *sandhyā* worship, not after the Sun has set, nor after it has risen,” the performance of the *sandhyā* worship having been placed during the twilight caused at the junction of the day and the night, how much is a juncture? To this the answer would be from the text: “The fall and rise indeed, is perpetual of the day and the night respectively; the twilight for a *muhūrta*², however, at the fall as also at the rise is known as equal,” the interval of the twilight time having been proved to be two periods, under the maxim³ “It shall be equal, when there is no express rule,” the last period of the night and the first of the day is the morning twilight, the last of the day and the first of the night is the evening twilight. This being the conclusion, how can the appearance of the Sun and the constellations be the highest limit of the interval for the *sandhyā*, for it may fall short or long.

The answer is, no, not so. For⁴ a proposition contained in an express text, there is no scope for a maxim. For, says *Mihirāchārya*: “Half of the setting time is the twilight, so long as the constellations have not become distinctly visible; the diminution of the light⁵ is dawn, so long as the half rising of the Sun.” Thus, therefore, that twilight is that particular interval where the Sun’s disc is not visible more than a half, and the constellations of stars are distinctly visible, is the general description of the

1. गुरुवार्थ and कर्तव्य.

2. a *muhūrta* मुहूर्ते is 2 *ghatikās* = 48 minutes.

3. समं स्यादधुनत्वात्. See *Mitakshara Vyav.* p. 144. 1. 19. Also *Jaimini X. 3. 53.*

4. वाचनिकेऽर्थे न्यायानवकाशः

5. i. e. of the stars &c.

two twilights. But the actual fact is, even after the Sun has set, some of its rays follow for a *muhūrta*, and even when it has not risen, some of its rays appear before, these both even destroy the lustre of the stars.

Thus, the commencement of the morning twilight in destruction of the lustre of the stars by means of the rays of the Sun is the prior period of the *Sandhyā*, the rising of the half disk of the Sun is the last (period). Of the evening twilight, on the other hand, the interval of the setting of half of the Sun's disk is the prior (period), and the cessation of the dimming of the starlight caused by the Sun's rays is the later (period). As to the statement in standard works that on the evening is a remnant portion of the night, that is in explanation of the separate mention of the twilight and the night at some places in the *S'āstra*.

According, however, to the general practice observed in consonance with technical terminology in this continent the time with the disk of the Sun is the day here, and that without it is the night, is the definition, and the time intervening between both the day and the night is the twilight. But according to the general description of the two twilights, a greater part of the twilight is included in the night, and a small in the day; this is the distinction. Thus, it is clear that the interval following the morning and evening twilight when the Sun's disks and the constellations are distinctly visible is the last period, common to the three *Sandhyās*.

Its characteristic, however, has been distinctly stated by Yogi:—
“The meeting together of the three Gods, viz., Brahmā and others, and the juncture of all the Gods is the *Sandhyā*, thus so called.” This must be remembered here: in the case of the middle *Sandhyā*, there is no rule about the two periods, as there is no authority for it.

Nor can it be said that because *Sandhyā* has been described as covering an interval of a *muhūrta*, therefore the remnant of the twilight may be taken, for it has not been so determined.

Nor should it be maintained that as the performance of the *Sandhyā* worship at midday has been laid down in the *Smṛtis* as a duty, the last period of the second part of the day and the first of the third, thus making up two periods and in the form of the *abhijit* time is the midday *Sandhyā*, since by the term midday *madhyāhṇa* is understood, to indicate the middle period of the day divided into three parts, and of the day divided into eight periods, with the fifth portion and the time immediately preceding it, together with the later period after the *Sandhyā* worship, having been covered by the bundle of duties, and even the period

before that also having been regarded as a *Sandhyā* as in the text : “ Even in the three twilight periods should a bath be performed by those performing austerities and like other texts.”

Therefore the portion of the day not detached from the morning and the evening twilights, or in other words, the whole of the day is the meaning of the term midday twilight *Madhyāṇha-Sandhyā*, as there is no other way. “ In the midday, or even at the rise ” *vide* this and like provisions of the *S’āstra*. In the Chapter on ‘ Necessary performances ’ “ Washing well of the month, the morning *Sandhyā*, during the day after the bath, the *Sandhyā*, and afterwards, at the conclusion of the five sacrifices, the meal, rest at ease, the evening *Sandhyā*, meals, the study of the Vedas and lying for sleep ; this even must be performed for their good by the most cautious,” and also in accordance with the rule in works of authority *viz.* “ In the day after bathing, and completing the five great sacrifices &c. ”

This, however, is to be specially noted.—When it is possible, during the fourth period of the day divided into eight parts, at the prohibited time, having in the order performed the bath, or its substitute, owing to want of attention, or owing to the special performance of the *Sandhyā* not for any special reason, at any portion of the year at a prohibited time, may in order, the bathing and the *Sandhyā* be performed. Thus enough of continuing the discussion by continuity.

It may be so. Let it be that the description of the bath and the *Sandhyā*, has been stated as also the characteristics of time ; still, by a thousand *japa*, and a transgression of that there
AN OBJECTION. will certainly be a contradiction to the text : “ In the twilight, the *Sandhyā* should be worshipped ; not when the Sun has gone down, nor when it has risen. ”

It is not so. As in this text of *Samvarta* : “ The morning *Sandhyā* with the constellations one should worship according to the rules ; The evening *Sandhyā* with the Sun, when the Sun has half set,” so here also, by ‘ one should worship ’ has been
THE ANSWER. laid down a procedure for worship. As the expression ‘ one should worship ’ means ‘ one should commence the worship ’, so *Sandhyā* also by reason of the time covering two periods, ‘ one should worship the *Sandhyā* ’ is the rule, and if there be a difference in the meaning, there being no fault in the context, having said ‘ one should commence worshipping,’ in the

1. अभिजित्. The 8th *muhūrta* comprising 24 minutes before and 24 minutes after the Noon (Apte).

2. Verse 6.

text, "In the evening after the Sun has become invisible, and in the morning when it has become visible, one should not begin" the prohibition has also the same import as in the text under consideration.

The meaning of the text of Samvarta is—One should begin to worship the morning *Sandhyā*, when there are constellations, and well visible, and the evening *Sandhyā*, when the Sun is up, with a full Sun; failing that when the Sun has half set. 5

Nor should the *Sandhyā*, by reason of its derivation, be taken as having a common place, as it would then be taking the twilights, as nearly having the Sun, with the later aspect of the constellations and the Sun being present. This, moreover, is another distinction, as in the maxim¹ "when with a special limitation &c.," the stars and the Sun are differentiated by the intervention of the twilights, and the committance being the principal object, having a predominance, the *Sandhyā* as differentiated by the stars and the Sun is the chief thing here. 10 15

There, when it is possible, the first course, otherwise, the second, as has been observed by Baudhāyana². "Moreover, in this respect, verses are quoted in the Prajāpati Gita "At the proper time, however, the first, and transgressing the evening time, those Vipras do not worship the sandhyā, how can these be called Brāhmaṇas? Evening and morning these vipras do not worship the *Sandhyā*, those of these, a righteous king may employ in the duties of a *S'ūdra*." *S'ātātāpa* also? "At the proper time the first and with the Sun the last *Sandhyā* if a twice-born do not worship he is known as a faithless Brāhmaṇa." 20

Some explain this expression: 'With the constellations' as when all the constellations are continuing, *i. e.* when the Sun's rays are beginning to appear. In this case even when the constellations are somewhat invisible it would be *Sandhyā*, there would be the separation of a prior time immediately preceding. *Sādityām i. e.* when the Sun is visible. *Ardhetyādi*, when half the Sun has become invisible. By this a discrimination has been made of the time when the entire Sun is visible and of the period when the entire Sun is not visible. There, some explain that the commencement of the *Sandhyā* will not be before that even. 25 30

The second course mentioned above is also when it is possible. For, the *S'ishtas* recite: "Even when transgressed, one should worship". 35

1. 'सविशेषणे हि—वर्तमानौ विधिनियमौ सति विशेषवाधे विशेषणमुपसंक्रामत इति. यथा घटाकाशमनय न मण्यकाशमित्यानयनविषयो विधिनियमौ विशेष्याकाशे बाधाद्विद्वद्विरूप विशेषणमुपसंक्रामतस्तथा प्रकृतेऽपीति ।

2. II. 4-15.

Atitām, 'transgressed i. e. when the time for the commencement has been transgressed. Upāsita, 'should worship' i. e. should begin to worship. And thus even if the time for the Sandhyā is transgressed by the thousand japa, there is no sin, since the import of the Śāstra is that the time prescribed is for the commencement of the performance
5 in accordance with the maxim¹ of 'the sacrifice at the rising.'

This itself has been said. "In right time a performance (once) begun, may be concluded even beyond time." Otherwise the thousand japa cannot be explained. Vide also the text of Manu²: "In the
10 morning Sandhyā, making the japa he should stand, and the proper time the next also long. By prolonging the Sandhyā worship, sages obtained long life". Chiram, long i. e. even beyond the time stated in connection with the two Sandhyās. 'Even when transgressed, one should worship,' the meaning of this has been already explained.
15 By this, if on account of any strong reason for the commencement of the Sandhyā worship, even if much after it, the worship must be performed. 'When, however, the evening has been transgressed' is even to this same effect. "When a necessary act cannot be performed at the proper time, it should be done even at another time; even at another time, here,
20 it would be like it" this is also in consonance with the technical rules.

But how long will a secondary time be proper for a transgressed worship? "Thus that period which is earlier than the time prescribed as chief for the next sacrifice, but which is later than its own time, is a secondary period of the performance commenced before." From
25 this text and the maxim 'even adjusted', the word sacrifice being confined to Vedic acts only.

Commencing with "At the proper time when a necessary act cannot be performed" and ending with 'of the performance commenced before', the emphasis being on the act. The next performance, more-

1. This is the अभ्युदयेष्टिन्याय. See Jaimini VI. 5-1-9. and also IX. 4. 41-42 which is briefly put in the following Kārikā.

इष्टिरभ्युदये दर्शोक्तमन्यदुत देवताः । पूर्वास्त्याज्या विशिष्टस्य विधानादन्यकर्म तत् ॥

प्रकृतप्रत्यभिज्ञानाच्च कर्मान्तरचोदना । देवताः प्रकृतास्त्यक्त्वा द्रव्यमन्याभ्य उच्यते ॥

The question in the discussion is if the thing prescribed as the principal act is not commenced at the proper time, is another and a new one to be begun or the same to be done but at a secondary time? The answer is, the same is to be performed. See Vyawahārâ Mayukha p. 68.

2. Ch. IV. 93 and 94

over, is only the *Sandhyā* worship immediately next following, without an interval. By reason of its following immediately, the later acts of the *sandhyā* worship following immediately must be necessarily performed. It is another of the Vedic acts enjoined, is the opinion of many.

YĀJNAVAIKYA, VERSE 25 (2).

5

Then the fire sacrifice, thereafter, one should perform at both the twilights even.—25 (2)

Mitākṣhrā :—*Tataḥ thereafter i. e.* after the performance of the *sandhyā* at the two twilights, *agnikāryam, the fire sacrifice i. e.*, the ceremony done in fire, such as, offering the *samidh* &c. 10 there *kuryāt one should perform* in accordance with the procedure laid down in one's own *Grhya*.

Viramitrodaya.¹

Tataḥ, 'thereafter' i. e. after the *sandhyā* worship. *Ubhayoḥ Sandhyayoḥ 'of the two sandhyās' i. e.* of the two periods prescribed for 15 the evening and the morning *sandhyās*. In the fire, should one perform *i. e.* the offering of the *samidh* oblation, one should make in accordance with the rules of the *grhya*. Moreover in the *Bhaviṣhya* : "Having brought from a distance, the *samidh*, one should deposit (it) on the top of the house ; and with these, one having these, should offer to the Fire in the 20 evening and the morning." By the word *Api* 'even', are included other morning duties.

Yājñavalkya, Verse 26 (1).

Then he should respectfully salute the seniors (thus) :
'Here am I, so and so.' 26 (1). 25

Mitākṣhrā.—After that, *Vṛddhān, seniors, i. e.* the preceptor, and others, *abhivādayet should respectfully salute*. How ? 'Here, am I by name Deva Datta S'armā', thus mentioning one's own name.

1. Viramitrodaya takes the second half of verse 25 and the first half of verse 26 together, while the Mitaksharā takes these verses separately.

Viramitrodaya.

- Tatobhivādayediti-Tataḥ* 'then' i.e. after the morning fire worship. *Vṛddhān* 'seniors' i.e. seniors by age, learning &c., such as the Guru and the rest. *Asāvahamiti*. 'Here I am, so and so', i.e., I am by name so and so. *Bruvaṇ* 'saying' i.e. distinctly pronouncing. *Abhiwādayet*. 'should respectfully salute'. Respectful salutation means either touching the feet or speaking,¹ "With crossed hands he should clasp the feet of the *Guru*, should touch the left with the left, and the right with the right." By the right hand, the right foot of the person to be saluted. Similarly on also. After *Aham*, 'I', the word *Bhoḥ*, 'please sir', should be pronounced.
- 10 So *Manu*² also. "After the salutation, a *Vipra* should respectfully address a senior thus: 'Here I am by name so and so' and should pronounce one's name." "The word *Bhoḥ*³ (Please Sir) should one pronounce at the end of one's name at the salutation." Thus, therefore, having with crossed hands clasped the feet of him who is to be saluted, "I am by name
- 15 so and so, please sir *Guru*," is the salutation that results.

- The person saluted should also return the salutation. That, The Same Author⁴ states thus: "'May'st thou be long lived, O gentle one,' thus should a *Vipra* be addressed in return at the salutation. And the vowel *ṛ* at the end of his name should be pronounced with an elongation of the previous letter." Of his, the saluter's name, at the end, the vowel *ṛ*; thus this is an extension of the final vowel of the name, *vide* the text of *Vasiṣṭha*⁵: "Being addressed, (in the return), the final vowel becomes elongated." Thus the final vowel in the name of the saluter is pronounced with an elongation of the penultimate letter. The previous letter being a consonant of which, is one with a previous letter; such a one being *pluta*.
- 25 Thus it is a *karmadhāraya* compound. A *pluta* has three *mātrās* in the previous letter. This being its characteristic, the result is that the vowel, along also with the consonant, becomes elongated. And thus, the counter salutation comes to be formed as "Be you long lived. O gentle
- 30 *Devadattā*." Here *Manu*⁶: "That *Vipra* who does not know the counter-salutation of a salutation, must not be saluted by a learned man; like a *s'ūdra*, even so he is." Thus and the like, is in short,

1. *Manu* II. 72.

2. *Ch.* II. 122

3. II. 124.

4. II. 225.

5. *Ch.* XIII. 46 Cf. also *Āpastamba*.

6. *Ch.* II. 126.

Yājñavalkya, verses 26 (2) and 27.

He should also wait upon the preceptor for the sake of learning the veda, and (should) be attentive.—26 (2).

And also, when invited, he should study. Whatever be obtained he should offer it to him. He should always work for his good by all acts of the mind, speech, or body.—27. 5

Mitākṣ'harā:—Similarly him *i. e.* the "Guru" the preceptor to be described later on—**Upāsita**, he should wait upon *i. e.*, should he be devoted to his service and remain obedient to him. **Swādhyâyārtham**, for the sake of learning the veda, *i. e.*, for accomplishing the study. **Samāhitah**, be attentive, he should make his mind free from distraction. 10

Āhūtaschâpyadhīyita and also when invited he should study *i. e.* only when he is invited by the Guru he should study, and not himself should he urge the Guru. Whatever also **labdham**, is obtained, **tasya**, to him all that, to the Guru **Nivedayet**, he should offer. Moreover his **tasya** of the Guru, **hitam** benefit **âcharet** he should work **nityam**, Always *i. e.* at all times, **Manowâkkâyakarmabhih** with all acts of the mind, speech, and body. Nothing adverse should he do. By the use of the word "also" it is meant that with the sight of the Guru, he should avoid what is stated by **Gautama**² 'covering his throat,' and the like. 15 20

Yājñavalkya, Verse 26 (2).

Guru—'Preceptor' of the description to be mentioned later. **Cha**, 'and' has the sense of *Tu*, 'however.' The connection is 'Guru, only, however.' A collection of things of a similar import express a collective meaning, for in the case of *api*, *cha* &c., generally that is seen. *Api* indicates an inverse order. Therefore Guru should be worshipped for the **swādhyâya** *i. e.* the study of the Vedas *i. e.* the meaning is, should also be served, and not merely be saluted only. **Samāhitah** 'be attentive'—with attention concentrated in him. 25 30

1. Here again the Mitāksharâ takes the 2nd half of verse 26 and the entire verse 27 together, while the Vīramitrodaya treats each line separately.

2. II. 20 (आनन्दाश्रम); उरुदशने कण्ठप्रावृत्तावसक्थिकाद्याभ्रयणपादप्रसारणानि । II, 14 S. B. E. Vol. II. R. I.

Viramitrodaya.

Yājñavalkya, verse 27 (1).

- 5 *Ākātah*, 'invited' when invited by the Guru, by making a beginning; never, however, himself should urge the Guru. By the use of the word *cha* 'also,' is included attendance upon him and the like acts. And so *Gautama*¹: "When permitted, he should sit near him to the right, the face of the pupil to the East or to the North, should study also, and not merely do service." *Labdham*. 'obtained' i.e. alms and every-
10 The meaning is, 'This has been obtained by me'—thus he should declare openly. So the *Sāmpradāyikās*.

Verse 27 (2).

- Hitam*, 'benefit' i.e. beneficial as corrected by the income and expenditure. *Asya* 'of him,' i.e. of the Guru. *Nityam* 'always,' i.e.
15 without default at each one of the occasions. The meaning is that he should accomplish this by acts of the mind, body and speech. By the word *cha* 'and also,' is included the following statement by the *Ādi Manu*² and others: "After having restrained the body as also the speech, and the intellect, organ, and the mind, he should stand with hands
20 folded in the front, gazing at the face of the Guru. Always should he remain with raised hands, and with good conduct, and well restrained and when told to sit, he may sit facing the Guru"

Mitākṣharâ.

The Author mentions those to be taught

25 Yājñavalkya, Verse 28.

The Grateful, non-hating, intelligent, pure, healthy,³ non-envious, should be taught according to Dharma.

(Also) honest, energetic, kindred, one who would bestow knowledge, and wealth. 28.

- 30 *Mitākṣharâ*.—One who does not forget the obligations conferred is a grateful, *Kṛtajñyah*. *Adrohi*, non-hating, i. e. merciful.

1. Oh. I. 55-57.

2. See Manu Oh. II. 192, 193.

3. Instead of कृत्स्न, which is the reading in other books, Virmitrodaya reads कृत्यः. See p. 109. l. 22, and lines 32-35.

Medhāvī, *Intelligent*, competent in understanding and retaining (the contents of) the book. **S'uchih**, *Pure*, having external and internal purity. **Kalpah**, *healthy*, i.e. free from mental and bodily disease. **Anasūyakh**, *Non-envious*, he who does not expose the fault, and habitually exposes the merits of others. 5

Sādhuḥ, *honest* i. e. of good conduct. **S'aktaḥ**, *Energetic* i. e. in doing service. **Āptah**, *Kindred*, a Bandhu. **Dnyānadaḥ** *one who would bestow knowledge* i. e. one who imparts learning. **Vittadaḥ** *one who would bestow wealth* i. e. who gives money as an absolute offering. 10

These qualities, whether all together or severally, must be looked for, as far as possible. These, moreover, **dharmataḥ** according to *Dharma* i. e. in accordance with the **S'āstra**, **adhyāpyāḥ**, should be taught. 15

Viramitrodaya.

In the course of the context, the Author mentions those who should be taught by the Guru.

Yājñavalkya, Verse 28.

Kṛtajñāḥ 'grateful', i. e. by habit not forgetting obligations. **Adrohi**, 'non-hating' i. e. averse from any offence to another. **Medhāvī** 'intelligent' i. e. having an intellect which is capable of understanding and retaining the text read. **Kulyah**, 'well-born' i. e. of a good community. **Anasūyakah**—'non-envious' i. e. without the feeling of envy; that is to say, always given to enlarge the virtues of others, and never to expose their defects. **Sādhu**, 'honest' i. e. of good behaviour. **S'aktaḥ** 'energetic' i. e. capable of doing service. **Āptah**, 'kind' i. e. a bandhu, or one who would not deceive or defraud. **Dnyānadaḥ** 'one who would bestow knowledge,' i. e. who would teach other branches of learning. **Vittadaḥ** 'one who would bestow wealth' i. e. apart from any agreement in regard to teaching', one who would donate wealth to the Guru. These should be educated in accordance with the rules of *Dharma-śāstra*. 20 25 30

In the place of *Kulya*, *Kalpa* is the reading in some places. There **kalpah** 'healthy' i. e. free from mental and bodily disease. In some places, the reading is *Kalyāṇa-sūchakah*; there, by *Kalyāṇa-sūchaka* means possessing good indications. In some places, the reading is *Adhyāpyā* 35

1. अमलक्षणः—the word लक्षण=Indications. These may be in his behaviour, bodily form, and even in astrological combinations.

sadhuśaktāptāḥ swārthāḥ dharmatastwime i.e. 'These, i.e. honest, energetic, attached to one's own, and giver of wealth, should be taught according to the rules of *Dharma*.' The *Swd* 'one's own', i.e. of one's *jāti*. *Arthadado*, 'giver of wealth' i.e. bestower of wealth upon the
5 Guru.

Here also *Manu*¹ says "The son of an *Ācāhrya*, one desirous of doing service, one who is capable of imparting knowledge, one who is religious, pure, attached, energetic, the giver of wealth, and one who is honest, all these ten must be taught according to the (rules of) *Dharma*."

10 The holding of the staff etc.

Yājñavalkya, Verses 29, 30.

The staff, the skin, the sacred thread, and also the girdle, he should put on. Among blameless *Brāhmaṇas* should he carry on begging for his own maintenance. 29.
15 Indicated by the word *bhavat* in regard to *Brāhmaṇa*, *Kṣhtriya*, and *Vaisya*, in the beginning, the middle, and the end respectively, should the begging be made.—30.

Mitākṣharā.—Moreover, in other *Smṛtis* the staff of the *Palāśā* tree or the like, the skin of the black antelope, or the like, the
20 sacred thread made of cotton, &c., and also the girdle made of the *munja* grass or the like, should a *Brāhmaṇa* and other celibates put on.

Having the staff, &c., as aforesaid the celibate *Brāhmaṇeṣhu-anindyēṣhu*² should from *Brāhmaṇas* who are blameless i.e. free from the faults of being accused of a mortal sin or the like, and who are
25 devoted to their own duties *bhaikṣhyam charet* should carry on the begging *ātmavṛttaye* for his own maintenance i. e. for maintaining his own self, and not for others (strangers), with the exception of the preceptor, his wife, and sons; because of the following rule.³
30 "Having offered (it) to the Guru, and with his permission, he should eat. In his absence, his sons, &c." Here, however, the mention of a *Brāhmaṇa* is, where it is possible, and not as a restrictive rule. As for the text "from all classes, one may carry on the begging"

1. Ch. II. 109.

2. See also *Baudhāyan* II. 45. 46 and II. 39. 40. S. B. E. Vol. II, Pt. I. Cf. also *Āpastamba* I. 1. 3. 31-32. p. 12. S. B. E.

3. Of *Gautama* II. 45-46. See *Baudhāyana* II. 10.54.

that is intended to refer to the three *varṇas* only. As to the text¹ “from the four *varṇas* one may carry on the begging” it has a reference to the times of distress only.

How is the begging to be performed? *Ādimadhyâvasâ- 5*
neshu bhavchhabdopalakshitâ. In the beginning, the middle,

and the end, indicated by the word bhavat. “(O)

THE MODE OF Lady, (please) give alms,” “Alms, o lady, please
BEGGING. give.” “Please give alms, O Lady,” in this
manner according to the order of the *varṇas* the 10
carrying on of the begging is to be done.

Viramitrodaya.

The Author states in regard to the initiated

Yājñavalkya², Verse 29 (1).

Dandah—‘the staff,’ i. e. stick, and, *Ajinam*—‘the skin’, and 15
Upavīta ‘the sacred thread’ these; *Mekhalām*—‘the girdle’ i.e. the string,
he should put on i.e. the celibate, is the supplement.

Here Manu³ states a special rule “the celibate student may wear
the skins of the black antelope, the spotted deer, and he-goats, and also
garments of hemp, flax, and wool respectively. (41). For a *Vipra* the 20
girdle should be made of a tripple chord of the *munja* grass smoothened, for a
Kṣatriya, however, of *mārvā* fibres, and for a *Vaiśya*, of the hempen
yarn. (42). If the *munja* (grass) be not available, it may be made of the
kuśa, *aśmantaka*, and *Balvaja* fibres with a single three-folded knot, or with
three or five. (43). The *Upavīta* or sacred thread of a *Vipra* shall be of 25
cotton, twisted to the right and having three threads, that of *Kṣatriya*, of
hempen threads, and of a *Vaiśya*, of woollen threads. (44). According to
the rule, the *Brāhmaṇa* shall have a staff of *Bilva* or *Palāsa*’, the
Kṣatriya of *Vāta* or *Khādīra*, and a *Vaiśya* of *Pilu* or *Udumbara*. (45).
The staff of a *Brāhmaṇa* shall be so made as by measure to reach the end of 30
his hair, of a *Kṣatriya* to reach the forehead, and of *Vaiśya* shall reach
the end of his nose. (46). Straight should all these be, without a scar,

1. Bhaviṣya Purāṇa cited in Madhaviya. See Balambhaṭṭi, Gharpure
p. 160. 1. 3.

2. The Mitaksharā treats verses 29 and 30 together, while the Virmitro-
daya takes 29 (1), 29 (2), 30, each separately.

3. Ob. II. 41-47.

handsome to look at, not likely to cause terror to men, with their barks on, and not spoilt by fire. (47)."

That which is of a black *i. e.* of black antelope. Of the *Ruru*, is *Raurava*. *Ruru* is a white deer, well known as *Zashāva*.
 5 Of the *vasta* is *vāstam*. A *vasta* means a goat. In the order *i. e.* the Brāhmaṇa, Kṣatriya, and Vaiśya respectively. These, moreover, are the upper garments, *vide* the Smṛti: "The auspicious skin of the black deer is called the upper garment." The Pāraskara¹ Grhya also: "The antelope-skin shall be the upper garment of a Brāhmaṇa, the skin of the spotted deer shall be of a Kṣatriya, of a cow or a goat that for a Vaiśya." *Enī* is a black female deer. Of that, this-
 10 Under the aphorism of Pāṇini² according to which "The words ending in a feminine affix take the affix ढक् in forming their Patronymic." and Amarsinha.³ "Of the *Ena* the skin &c., is called *aiṇeya*, and the limb and
 15 any other product *aiṇam*." Of the *Ena* 'is *aiṇeyam*' this is the writing of the *Bhāṣya* through mistake. It should not be said having regard to the statement of Kātyāyana in the commentary viz. "An *Ena* is known to be a black deer" that this construction is to be justified only
 20 as an archaic one, because it can be explained by reference to the word *ina* which is used as a feminine termination, and also because there is no warrant for regarding it as archaic.

According to a Smṛti: "The girdle should be seven hands in length, and the skin two hands, with hairs outside, of three finger may be a part, or with three parts." The parts should be made twenty-four,
 25 eight, or sixteen fingers. The alternative is by regard to capacity or to the family usage.

The statement of Yama viz. "For all, the skin of the spotted deer" is in the absence of a black and the like" *S'āna-kṣaumāvikanṛti*, 'made of hemp, flax, or wool.' *S'āna* 'hemp' *i. e.* with bunches. *Kṣumi*, flax
 30 *i. e.* the indigo plant. *Avih*, 'he-goat' *i. e.* a ram. The meaning is that the Brāhmaṇa and others should wear these respectively as their lower garments.

"Of linen, or of hemp may be the garment of a Brāhmaṇa, of cotton for a Kṣatriya, and of wool for a Vaiśya" is another alternative

1. II. 5. 17-19.

2. IV. 1. 120 जीभ्यो ढक्. cf. विनता—वैनतेयः; but of सुमित्रा, सौमित्रा, and so of सपत्नि सापत्नः ।

3. II. 5. 8.

stated by Gobhila¹ and also :² "If (these be) not available, all for all" *i.e.* if the one primarily recommended be not available, all *i.e.* flaxen &c., any of these (may be) for all *i.e.* the Brāhmaṇas and the rest. There also Vasishṭha.³ "For all, one made of fibres, (but) not red." Gautama⁴ ".....for all, cotton cloth undyed. Some (say that) even red (may be used)." This in short. 5

Now (about) the girdle : *Māunji trivṛt* &c. 'Of the *munja* grass thrice coiled.' *Māunji* *i.e.* produced from *Mūrva*. *Trivṛt* *i.e.* nine folded; *ślakṣhṇa*, smoothened, *i.e.* soft to the touch. *Mūrva*, a special kind of creeper, well known as the skin-softener; made of that, is *māurvi*, *Jyā*, 10 the string of a bow. Of such kind of a *maurvi* string only should be used for a girdle. *As'mantakaḥ*, a particular kind of grass resembling the *Kuśa*. *Balvaja*, well known as *sāraya*.

Thrice coiled &c. four times coiled thrice. Thus the meaning is that a girdle should be made of a chord turned three times, ending by 15 three coils, marked by one knot after three or five rounds. In the matter of the rounds there is an option by regard to the unevenness of parts.

Now, the *Upavīta* : *Kārpāsamupavītam syāt* &c. 'the sacred thread shall be of cotton &c.' The meaning is that, for a *Vipra*, of 20 cotton, for one of the kingly order, made of hempen fibre, and for a *Vaiśya*, one prepared from the wool of a ram. The Author mentions the form of the *upavīta*, thrice coiled and nine folded, *vide* the *S'ruti*. "Nine, indeed, coiled thrice." Then nine threads make an *upavīta* is the result. Hence also *Devala* : "The sacred thread should be made 25 of nine strings of the fibres." By nine &c. is intended to state the number of strings which are primarily necessary for the *Upavīta*. The word *fibres* in the plural number is by regard to multiple fibres of hemp about which there is an option, and not that a collection of nine fibres only would make an *Upavīta*. With this in view the Author 30 makes further clear. *Ūrdhwavṛtamiti*, 'twisted up and round.' This is by an implication.

Moreover, the *Chhandoga Paris'ishta* :—"Upwards it should be coiled thrice, and the three threads should be turned downwards, and

1. Grhya Sutra II. 10, 12. See S. B. R. XXX p. 64.
2. Gobhila II. 10-14.
3. XI. 67.
4. I. 17, 18, 19.

when thrice again is turned towards the right, of that one knot is intended." The commentary on this: Coiled left-wise three threads having been three-folded, should be coiled round by the right; thus nine threads are formed; that itself in three strings becomes the right thread; and for three like this, one knot. And thus although for facilitating the work of the maker only, the thread is broken, having been folded thrice and turned downwards, again having been folded thrice, is coiled round and turned upwards, still after putting the knot, with a view to make up the number of nine, the thread with nine chords, they cut both ways. That such is not done in regard to the thread at the time of the initiation, it is to be remembered that it is either through a mistake or in pursuance of an usage. For the knot, instead of three or five divisions, the rope coiled thrice is turned round three and five times. As Manu has mentioned this in regard to the girdle, and therefore the same rule is repeated here under the 'once decided' maxim.¹ There, the rotation should be rightwise, that being the general rule.

Nor is it that by reason of the threads under consideration having been stated to be nine there would be a conflict with the text of Paithinasi viz. "The sacred thread of a Brāhmaṇa shall be of cotton turned round six and three times" or that by reason of the nine threads being made in three strings and tied up by one knot there would be a conflict with two strings stated in the text of Devala, "The fibre may have two turns or three either" for, the sixfold is recommended when nine threads are not available, and a twofold when three threads are not possible.

In the Dairghya Chhandoga Paris'ishta:—"That which when worn on the back and on the navel reaches the waist, that upavīta or sacred thread is (proper) to be worn, not one which is too long, or too short." Having been placed on the left shoulder, and held on the navel and the back which reaches as far as the waist, an upavīta of such a measurement should be worn, and not longer than this, nor shorter either. This is the meaning.

Now, "the sacred thread (made) of Kuśa grass, or of cotton, thrice three times turned, as far as the navel; having raised up the right arm, and lowered the left, he shall wear it below the head; the contrary to the manes; when suspended round the neck, it is nivīta; when suspended below (the navel) it is adhōpavīta," so says Baudhāyana². Kuśa i. e. cloth made of Kus'a grass, prepared upon a shuttle &c. Anābheḥ, 'as far as the navel, i. e. reaching the navel. The Nigama Paris'ishta: "On the left shoulder, the

1. See note 4. or p. 80 above and Jaimini IX, 2. 14-20 and X. 6. 1-3.

2. Dharma Sutra I, 5-5-8.

sacred thread is for performances intended for the Gods, otherwise suspended on the right, i.e. on the shoulder other than the left and by the navel." i.e. reaching the navel.

Devala in regard to the *upavita* : "Above the breast and below the navel, never should (it) be placed" The sacred thread which has been put on the shoulder and which remains above the breast, and not suspended below, as also that which going beyond the navel goes below ; such, one should not wear. This is the meaning. 5

In these texts, in the case of the sacred thread going below the navel from the neck there would be an inversion of the rule about the throat as also from the sense, how then is this so? The answer is, it is not so. These texts have a reference to *S'ākhās* other than the *Mādhyandiniya*, *Gobhila* and the like. The usage of the illustrious is also in accordance with the *Karma Pradīpa*, and so not more is here being said. 10

Here, the rule is that for the celibates one *upavita*, and for the *Snātakas* two. Moreover *Manu*¹ and *Vasiṣṭa* : "For the *S'natakas*, always shall be the inner garment and the upper also ; also two *upavitas*, a stick, and the gourd containing water." 15

This *upavita* of this description, one should put on with the face turned towards the East, or towards the North, when for the Gods. Here, of the *mantra*, *Yajñopavitam* &c., *Viśvedevas* are the *Rṣhis*, the *Trīṣṭup* is the metre, the sacred thread is the Deity, its application is in putting it on ; thus some intend the remembering of the *Rṣhis* &c. also, and the *mantra* also they repeat thrice. Moreover, of the *Vājasaneyins* : *Yajnopavitam paramam paritam* &c. "The sacrificial sacred thread is extremely holy &c.," *Chhandogas* : *Yajñopavitamasī* &c. "Thou art the sacrificial thread &c." 20 25

*Gobhila*² states the process of putting (it) on : "Raising up the right arm, bending the head, he places it on the left shoulder, so that it suspends below the right arm-pit, thus it becomes the *yajñopavitī*; raising up the right arm, and bending the head, places it on the right shoulder, and suspending below the left arm-pit, it becomes *prāchinivī*." *Nigama Parisiṣṭam* : "Hanging on both throats." i.e. fixed on the two rear sides of the throat. *Chhandoga Parisiṣṭam* : "One should always have the thread, always have the top-knot tied ; one without the top-knot and without the sacred thread, whatever he does, that is regarded 30 35

1. Not found in the published editions of either.

2. Gr. Sūtra. I. 2. 3-4. S. B. E. p. 17.

as not done." Here, by the first half, in reference to the sacred thread &c. there is a visible result, and by the latter half, an invisible result is intended. Therefore neither is without a purpose. Whatever act is *Vaidika* that is not done, i.e. that will not secure the result, owing to the defect. This is the meaning.

By the use of the general expression *upavitam* with the sacred thread on, are included the *prāchināvitā* as well as the *nivīti*. Thereby, at the time of the *Śrāddha* although in the state of the *prāchināvitā*, it does not affect the *upavitā* which is for a visible purpose.

It should not be contended that on account of the rule "the *upavita* is the sacrificial thread held with the right hand raised up; the *prāchināvitā* is on the other, and the *nivīti* is when suspended from the throat", the word *upavitā* is expressive of a particular continuation of the thread suspended from the throat in a particular manner; how then can this be? The answer is, no. By reason of the constant use of the expression, even when it is absolutely not thrown on the shoulder, the word *upavita* has generally come to be used as indicative of a particular collection of threads. And therefore also the rules regarding the donation of the *upavitā* are without any exception; otherwise, its acceptance by the peculiar placing on the shoulder would not be reconciled. Hence also in the text "the girdle, the skin, the staff, the sacred thread and the gourd, when damaged should be thrown in the water, others should be taken with proper conservation." although cast off, Manu's use of the word *upavitā* can only be reconciled when the threads are taken collectively.

In the Mantra, such as 'The sacrificial thread is the most sacred' and the like also, a similar use of the word sacrificial *upavita* can be properly reconciled. Moreover, in the text "upwards it should be coiled thrice, and the three threads should be turned downwards, and when thrice again it is turned towards the right, of that one knot is intended" of the *Chhandoga Parisiṣṭa*, the analysing the meaning of the word *upavita*, the general sense is uncontravertible.

Nor should it be contended that by taking the word *upavita* as a term of general import indicating a particular collection, there would be a conflict with the *upavita* topic. There, by a reference to the

1. Ch. II. 64.

2. This is set out by Jaimini in III. 4-1-10 which is made clear by the following *Kārikā*.

निवीतं तु मनुष्याणां विधिवैवाध्यादकः । अयुर्वत्वात्मकरणान्नः क्रतोर्वा विधीयते ॥ १ ॥

प्राप्तं निवीतं मर्त्येषु प्रायेणेतस्य दर्शनात् । उपवीतविधिवैवाध्यादक्यत्वादर्थवादता ॥ २ ॥

S'ruti¹ text:—"*Nivita* is for men, *prāchināvita* (is) for the manes, *upavita*, for the gods" it has been pointed out that the *upavita* is applicable to all by reason of the fact that the use of the word is indicative, and the distinction *inter se* of the *upavita* and others has been very clearly brought out in the *Mimāṃsā*. For the genesis of the same is by regard to the capacity. 5

Nor should it be said, that it would be opposed to the Maxim of Jaimini² viz. "An improper form has a multiplicity of meanings" that maxim having a scope for application when there is anything indicative of it, while in the present case that is absent. Moreover, the better course is that the general applicability is proper. Or let the good³ men be pleased by accepting a particular force only. Still as in the *Chhāndoga* *Parīśiṣṭa* the general sense is assumed in the absence of anything to the contrary, the word *upavita* is used in the *Smārta* performance in a general sense only. 10 15

And thus at performances like the *śrāddha*, the holding and placing of the two on the left shoulder, and of the collective strings on the right shoulder, is for fools and is not acceptable, as it is opposed to the practice of the *S'iṣṭas* of all places. The Author of the *Kāṇṭako-ddhārā*, however, holds that the word always has a reference only to the time during which the performance is being done. 20

Therefore also as there are reasons for the first and the second half, there is no fault of *Vākyā bheda*⁴ incongruity of a word under the

1. *Taittiriya Samhita* II. 5. 11-1. The full text is as follows

निवीतं मनुष्याणां प्राचीनावीतं पितृणामुपवीतं देवानामुपन्ययते देवलक्ष्ममेव तत्कुरुते.

For, *Nivita* is for men, *prāchināvita* is for the manes, *upavita* for the Gods. He who makes *upavita*, verily makes the symbol itself of god.

2. Set out in Jaimini at IX. 3. 10-14.

This is the fourth अधिकरण and has been clearly set out in the following *Kārikā*.

पार्श्वं पाशान्द्वयोः पक्षोरिको मन्त्रोऽथवा द्वयम् । एकैकत्वे द्वयत्वे किमेकस्योहोऽथवा द्वयोः ॥ १ ॥

एकैव कृतार्थत्वादिको मन्त्रस्तदापि च । अविकारेण बह्वर्थ एकार्थः समवायतः ॥ २ ॥

प्राकृतत्वादुभावद्वय एकार्थोऽत्र विवक्षया । बह्वर्थोऽप्युहनीयोऽत्र द्वयोः शक्तेरुक्तितः ॥ ३ ॥

3. Also used as तुद्यतु दुर्जनः । Both mean the same thing viz. even assuming, but not conceding &c.

4. The fault of *Vākyābheda* occurs when in the same sentence different ruling ideas are involved. According to the maxim सङ्कटुः चरितः शब्दः सङ्कदेवार्थं गमयति—'a word once uttered can convey only one meaning'—i. e. a double meaning must not be assigned to a word in a sentence occurring at one and the same place. It is a fundamental rule that there should be one leading idea in one sentence. A Sentence has been defined to be 'a proposition containing a single idea, but where the expression is divided into parts, each part stands in need of the other or others.' अर्थैकत्वादेकं वाक्यं साकाक्षं चेद्विभागे स्यात्. . Jaimini II. 1. 46.

text: "Two sacrificial threads should be put on at a *śrauta* as well as a *smārta* performance and the like," and also under the text of the *Brahma Purāṇa* also, "Having tied the hair on the head by the *gāyatri*, from the Brahma hole in the south-west, and then tying up the braid, after that, one should begin a performance," its subordination is emphasised. By this, the contention that the word 'always' suggests an imperative rule is simply foolishness. Another position that the clause 'without a top-knot' &c.—which is a *Nindārtthawāda* has in it the force of a *Vidhi* itself, stands refuted.

And it is therefore that there is no necessity of having it on at any time other than that of the performance. But, as for the *Upavita*, on the strength of another text *viz.*, "By its taking away (even) once, he becomes amenable for an expiation" they say that there is *purushārtha* also.

Others, however, considering the aforestated text, say that there is no *purushārthatā* even in the holding of the sacrificial thread—*yajñopavitā* &c. For, if it were so, at the time of oil-besmeared and the like, the putting off of the sacrificial thread as also the untying of the top-hair by standard men, would be opposed to the usage. Thus let it remain.

Another particular position. *Gobhila*¹: "He makes for his sacrificial thread, cloth, or even a *kuśa* rope also." Here, thread is the principal course. In the forest &c. when that is not available, cloth, and in an attack by robbers and the like, even when that also is not available, the rope of the *kuśa* grass—thus the rule in each succeeding cases is in the absence of the one presiding it. So say the authors of *Nibandha*.

Nigama Parisiṣṭha: "By cloth, one should make his sacrificial threads, in its absence, by thrice-coiled thread, or by the girdle rope of the *kuśa* or *munja* grass or of the hair." Here the hair is the bovine hair, as it is in agreement with the text of *Devala viz.* "By the twice-born should always be worn a sacred thread made of cotton, wool, bovine hair, the *śara* grass, cloth, or any grass, according to the possibility."

In the case of *śara*, bovine hair, and the like, the rule as to nine folds and three threads does not apply, that rule having been prescribed for the thread only. The pounding &c., being the properties of paddies,

are made applicable even among those who do it, so the strings &c., are only included in the sacrificial thread, and are not the essential characteristics. Thus the author of the commentary.

The Many say that by the clause 'in its absece, by a thrice-coiled thread' only one has been mentioned, and that thus there is no conflict with Gobhila. 5

The author of the Kalpataru however says that: "The word *Yājñopavita*—sacrificial thread—is secondary as an upper garment, having been used with a view to secure the particular purpose set out as its quality." In this exposition, the thrice-coiled threads &c., are also a secondary substitute for an upper garment. For Kātyāyana also: "The third, *Upavita*, or the sacred cloth or the rope of the *Kuśa* grass, or the cotton thread, or the upper half of the wering apparel, should be made into an upper garment." Hārīta: "The Brahma thread, the shoe, and the cloth worn by another, one should not put on." Brahma thread *i.e.* the sacrificial thread, worn by another must not in any case be put on. The shoes, however, even such in times of adversity, may be cleaned and put on. *vide* the text of Gautama: "and also that made of thread, when washed." So the Kalpataru Smṛti: "Of one drinking or making water, or of eating the food without the sacred thread, three times the *prāṇāyāmas*, or six times or through three nights respectively (is ordained)." 10 15 20

Now the Staff. "A Brahmana of the Bilwa and Palās'a trees." &c., *Piluḥ* having *guda* fruits. Gobhila: "The staffs shall be of the leafy and the Bilwa trees." *Pārṇah*, 'leafy' *i.e.* of the *palās'a* tree. The meaning is that the staffs of *palās'a* and the rest are the best for the Brāhmanas and the rest. Paraskara': "Of the *palās'a* tree shall be the staff for a Brāhmana, of the bilwa for one of the kingly order, of the *udumbara* for a vaisya, or all for all. When these are not available all the sacrificial trees for all. *vide* the following text. "A twice-born shall hold a staff either of the *bilva* or of the *palās'a* tree reaching to the end of the hair, or of a tree fit for use in a sacrifice, and the same should be smooth and without a scars *vide* the following text of Yama also: "These even if not available, for all, all the sacrificial trees." Of the *udumbara* tree *i.e.* having regard to the usage of the family and the school. *Kesantika* &c. 'reachidg to the end of the hair &c.'. The end of the place where hair above the forehead grow, is the end of the hair. 25 30 35

and thus, of a man standing up and as far as the ground, reaching that, for a Brāhmaṇa, limited by the middle spot of the eye-brows for a kṣatriya, and as far as the tip of the nose for a Vaiśya, should be a staff by this measure. This is the meaning.

5 As to what according to the exposition of some one *viz.* reaching the end of the hair 'i. e. as far as the root of the hair near the base of the ear, that is not so. If it were so, there would be an incongruity of meaninglessness in laying down distinct measures proper for the Brāhmaṇa and the Kṣatriya, so hold the straight as will be seen hereafter from
10 elsewhere. 'Sacred and cruiked' by this Gautama' has not prescribed the top-most. *Avraṇāḥ* 'without scars' i.e. without holes. *Saumya-darṣanāḥ* 'gentle in appearance', i.e. not looking dreadful. On account of too much thickness &c. *Anudvegakarāḥ* 'not causing fear' i. e. by their nature, not looking hideous.

15 Here it is stated that the wearing of the skin, the *upavitā*, and the girdle, have an invisible result; while the holding of the staff is for a visible purposes such as reclining, warding off a bull, a reptile, and the like.

Yājñavalkya, Verse 29 (2).

20 What has been begged, such as the cooked food and the like is *bhikṣhā* 'one should beg a *bhikṣhā*' and the like constructions having been generally seen. The collection of that is the *bhikṣhām*, 'the alms', *vide* the rules of grammars. 'The' collection of that', and after that, 'In' words like *bhikṣhā* and the like the suffix *an*.' Thus, therefore, the
25 reading *bhikṣhya* with a *ya* is a bad reading when the suffix *अन्* is applicable; taking the *अन्* again, would be contrary to these and *अन्* would be as an exception; thus the scholars having commented. *Anindyeshu* 'unblamable' i.e. not censured &c. and also devoted to their own duties, *vide* this text of Manu: "Humbled by the Vedic sacrifice,
30 deeply engrossed in their own duties, one following the celibate life should go round for alms at the houses intently every day." Thus, the meaning is that the celibate should go round i.e. bring food &c. obtained by begging from the unblameable Brāhmaṇas. 'For his own support' i.e. for preserving one's life, and not for another, excepting the
35 *Achārya* and the like, since in the following text *viz.* "Having,

1. I. 24.

2. Panini,

3. " VI. 2. 37.

4. " IV. 2. 38.

5. II. 183. another reading is वेद्यज्ञेहीनानां—Not devoid of Vedic sacrifices.

however, got together the alms, after having offered it before the *Guru* in entirety and without deception, he should eat, after sipping, facing the East, and duly purified," *Manu*¹ having commended the reporting of the same to the Preceptor.

It must not, however, be supposed that the alms have been prescribed for an invisible result, as is the case with *bhāikṣha* praised by the sacrificial offerings. There the *Achārya* is (prescribed) to be fed for the sake of the God and and for the *Ahavanīya* Fire, *vide* the text of *Āpastamba*.² "The residue which he consumes, there sacrificial offering, becomes indeed the residue." It has been said that 'If, however, the preceptor of his own accord do not eat, even then (only) under his command one should eat.' 10

From among the *Brāhmanas*—this rule is only (applicable) where it is possible. In their absence says *Vyāsa* : "The *Brāhmaṇa*, the *Kṣhatriya*, and the *Vais'ya* should daily go round doing the begging from the houses of the members of their own caste only, or from all the *Varnas*." 'From all the *varnas*' is in the case of adversity. Therefore, when it is possible, among the *Brāhmanas*, in the absence of that, from one's own equal *varnas*, failing that, from all excepting the *S'udra*, and in the case of an adversity and the like, from among all the *Varnas*. Thus there are four courses. 15 20

So also in the *Bhaviṣya* : "Or even the entire town one may traverse, when those mentioned before are not available, avoiding the lowermost, O of powerful arms ! Thus said the Great and Divine Lord."

"With restrained speech, quite intent, one should also avoid flesh. One may beg from the four *varnas*, when unavailable, O delight of the *Kurus* ! " 25

S'aunaka : "One must not beg in the family of the *Guru*, nor among the *jñātis*, *kula*, and *bandhus*. If, however, other houses are not available, one should avoid the prior ones in order." 30

This, however, has a reference to the daily *bhikṣhā*. As for the text of *Manu*³ : "The mother, or the sister, or one's own mother's sister,

1. Ch. II. 51.

2. I. 4. 1-2.

3. II. 50

one should first ask for the *bhikṣhā*. She also should not disregard him ; she should throw into his vessel either gold, silver, or resin," that has a reference to the first *bhikṣhā* a part of the *upanayana*—initiation—ceremony. Thus there is no conflict.

- 5 Manu¹: "Having taken up the purified staff, and offered the standing prayer to the resplendent Sun, going round the Fire by the right, one should go round for the begging according to the rules."

Yājñavalkya, Veres 30.

- 10 The meaning is that the round of begging should be performed by the *Brāhmaṇa* and other celibates, with the word *bhavat* in the vocative, indicative as a mark by its use in the beginning, middle, or at the end respectively in the begging invocation. Thus 'O-lady-*Bhavāti* or *Bhavan* O your honour, be pleased to give *bhikṣhā*,' for a *Brāhmaṇa*. "*bhikṣhā*, O lady, or *Bhavati* or *Bhavan* or your honour, be pleased to give" for a
15 *Kṣatriya*, "*Bhikṣhā* be pleased to give, O lady, or your honour' for a *Vaiśya* celibate comes to be formed the begging invocation.

- Hence, also, *Hārīta*: "One should do the *bhikṣhā* with seven letters, and must not omit (the letters) *kṣhām* or *hi*". The *Kalpataṛu* says it is intended to convey that the form '*Bhikṣhām dehi*' (simply) is also
20 approved. Therefore it should be noted as an inference that the seven lettered form should be used only when a woman is addressed.

MITĀKSHARĀ.

The mode of Eating

Yājñavalkya, Verse 31.

- 25 After having performed the duties by the Fire sacrifice, he may eat under the permission of the Guru, and, preceded by the act of the *apost'ana*, let him eat, with speech restrained, honouring the food, and without finding fault. 31.

- 30 *Mitāksharā*: In accordance with the above mentioned rules, having collected the *bhikṣhā* and offered it to the Guru, with his permission, *Kṛtāgnikārya*, after having performed the duty by the fire, *Wāgyataḥ*, with speech restrained i. e. being silent, *annam*

satkr̥tya, honoring the food, *i.e.* properly worshipping (it), *akutsayan*, without finding fault, *i.e.* without disparaging it, *apos'ana-kriyâpūrvam*, preceded by the act of the *Apos'ana*, *i.e.* having first repeated the mantra *Amritopastavanamasi*. 'Oh nectar-like water you are the seat' &c. *bhunjīta*, he may eat.

5

Here, the mentioning of the fire sacrifice again in this place is with a view to declare its performance at an alternative period in the case of one who for some reason had not performed the duties by the fire at the twilight time, and not by way of prescribing a third performance.

10

Viramitrodaya.

Yājñavalkya, verse 31.

The construction is that under the orders of the Guru, having completed the duties by the Fire, after duly honoring and without disparaging, with restrained speech, after performing the preliminary water-drinking, he should take his meals. There, by the expression 'under the orders of the Guru' *i.e.* such as, 'you eat this' or 'dispose of this' and the like consent of the preceptor. One by whom has been performed his duties by the Fire *i.e.* such as, throwing the sacred fuel; such a one.

15

Here, according to the *Mitākṣharā* 'the mentioning of the Fire sacrifice again in this place is with a view to declare its performance at an alternative period in the case of one who for some reason had not performed the duties by the Fire at the proper time, and not by way of prescribing a third performance'. Others, however, say that by the expression 'duties by the fire' is meant the alms secured by begging, and an oblation of a portion of these, and proceed that after offering the oblations and having satisfied the fire, by throwing the *sāmidh*, by pronouncing the hymn "*yadatra yadannamasi*" &c., should consecrate the Fire, refer to the text of *Paithinasi* viz. "Having performed the duties by the fire by thrice repeating the *swiṣṭakṛt* hymns, when permitted, he may eat with speech restrained, and also cite this text of *Āpastamba* as authority. "From the alms brought by begging and duly sprinkled, after having offered oblations in the fire, he should eat."

25

30

Satkr̥tya 'having honored' *i.e.* having worshipped, having contemplated it as the cause of the creation and existence of beings. *Akutsayan* 'without finding fault' *i.e.* without disparaging it. *Wāgyata*

35

‘with speech restrained’ i.e. in silence. *Apośanakriyā*, ‘preceded by the act of *apośana*’ i.e. the drinking a mouthful of water with the *mantrā*—
 ‘O nectar-like water, you are the seat’; such, as has this as the first performance. That has been stated in the *Brāhma*: “One should also
 5 take the *apośana* which is like all holy places (put) together with the mantra *amṛtopastaraṇamasi*, as also *Viṣṇorannam* &c.”

Now the process of taking the meal : That, moreover, has to be stated here also in pursuance of works such as the *Āchārādarsa*; *Chhandogānhika*, *Āchārachintāmani*, and the rest. *Samvarta* : “Eight
 10 mouthfulls are the ration for a *muni*, sixteen for the dwellers in the forest, thirty-two for a householder, and limitless for a celibate.”

Yājñavalkya, Verse 32.

While remaining in celibacy, he should not eat one (man’s) food when not in distress. A *Brāhmaṇa* may
 15 at his pleasure, eat in a *śrāddha*, if without breaking the vow.—32.

Mitākṣharā: *Brahmacharye sthitaḥ*, while remaining in celibacy, he must not eat one (man’s) food; *anāpadi*, when not in distress, i.e. in the absence of sickness &c. *Brāhmaṇa*, a *Brāhmaṇa*
 20 when invited to a *śrāddha*, *Kāmamas’nīyāt*, may at his pleasure eat *vratamapīdayan*, without breaking the vow i.e. by avoiding honey and meat.

Here the mention of the word “*Brāhmaṇa*” is with a view to exclude the *Kṣatriyās* and the rest from the *śrāddha* meal, for it
 25 has been stated : “For the *Kṣatriyas* as also for the *Vaiśyas* they do not mention this act.”

Yājñavalkya, Verse 32 (1).

Brahmacharye sthita, ‘while remaining in celibacy’ i.e. who has taken the vow of celibacy, that is to say, the celibate. *Ekam*, ‘one’
 0 i.e. of one owner (only); *anāpadi*, ‘when not in distress’ i.e. when there is a possibility of getting other food, should not eat (this). The meaning is that on a particular day having eaten a certain man’s food, on the next following day without an interval, that one’s food he must not eat.

The Author mentions an exception to this :

Yājñavalkya, Verse 32 (2).

If the celibate be a Brāhmaṇa, then, when invited to a *śrāddha*, and requested, he may at his pleasure eat even of one man, by avoiding honey, meat &c. *Vratam*, 'the vow' i.e. the restrictions for a celibate, *apīdayan*, 5
'without breaking'. The mention of the Brāhmaṇa is with a view to exclude the Kṣatriya and the Vaiśya from a meal at a *śrāddha*. That, Manu¹ says commencing with a *S'rāddha* Meal: "For the Kṣatriyas as also for the Vaiśyas they do not mention this Act."

By the use of the word *hāmam* 'at his pleasure', is specially 10
intended a consent without his option, so that when requested, even at a *śrāddha*, food of one man is excluded at his pleasure; and it should be remembered that, that is in reference to the prohibition of a meal at a *śrāddha* for the celibate mentioned in Another smṛti.

MITĀKSHARĀ

15

Honey, Meat and the like to be avoided.

Yājñavalkya, Verse 33.

Honey, meat, anointment, leavings, harshness, women, harming animals, sight of the Sun, coarseness, and slander, and like such, he should avoid. 33. 20

Mitāksharā : Madhu, *Honey*, i.e. the bee-made honey, and not the intoxicating wine, that being prohibited by the text, "a Brāhmaṇa should always avoid intoxicating wine", *Mānsam*, meat i.e. even that of goat etc.; *anjana*, ointment, such as, of a limb with clarified butter, &c. as also of the eyes with collyrium, &c. *Uchchiṣṭam*, 25
leavings, excepting of the Guru. *S'uktam*, harshness i.e. rude words, and not food turned sour, the same having been prohibited in the chapter on non-eatables. *Stree*, woman i.e. for enjoyment. *Prāṇihimsanam*, harming animals, i.e. killing sentient beings. *Bhāskara*, of the Sun at the rising and setting, *avalokanam*, the sight. *Aslīlam*, 30
coarse, such as false speaking, *Parivādaḥ*, slander, i.e. whether true or untrue, publishing another's faults. By the word *ādi*, and the like such, are included such as are mentioned in other Smṛtis viz. sweet scents, garlands &c. These a *Brahmachāri*, celibate, *varjayet*, must avoid. 35

Yājñavalkya, Verse 33.

Madhu, 'honey', i.e. the intoxicating liquor, as well as the bee, made honey. *Mānsam* 'meat', absolutely of all kinds. *Anjanam* 'ointing' e.g. with ghee &c. of the limbs, or with black pigment, the eyes, 5 *Uchchhishṭam*, 'leavings' i.e. the residue remaining after eating, of oneself, as also of another excepting that of the Guru, vide the text of Vasistha¹ "Leavings at meals by other than the Guru must not be eaten." *Śukṭam*, 'harshness' i.e. rude language; as also that which being sweet by nature has been made sour on account of lime, excepting curds and the 10 like. 'The word *prāṇi*, 'being' has been used with a view to cover any harm generally. *Bhāskarasya* 'of the Sun' i.e. while rising as well as setting, *âlokanam* 'the sight'. *Âślilam* 'coarse' i.e. vulgar *Parivādāḥ* 'slander' i.e. vilification of another.

Here mentioning as uneatable, the honey &c. and not that which 15 are constantly in evidence as eatables, as also by not mentioning an avoidance of the eight-fold amorous overtures with women, in connection with coarseness, as also by prohibiting the doing of acts like ointing &c. it is intended to be stated that the things to be avoided are under the orders of the Guru.

20

MITÂKSHARÂ.

Definitions of Guru and Âchârya.

Yājñavalkya, Verse 34.

He is called the Guru who, after performing (all) the ceremonies, gives him the Vedas.

25 One who having performed the Upanayana, gives him the Vedas is called the Âchârya. 34.

Mitâkṣharâ: One who after performing all the rites beginning with the conception—*Garbhâdhâna*—ceremony and ending with that of initiation according to rules, *vedamasmai*, teaches the 30 *Veda* to him the Brahmachâri *prayachchhati*, sa guruḥ, he is (called) a Guru.

He moreover, who after performing only the Upanayana, teaches the Vedas is an Âchârya.

MITĀKSHARĀ

Definitions of Upādhyāya and Rtvik.

Yājñavalkya, Verse 35.

(He who teaches) One portion, is an Upādhyāya. By Rtvik is designated the performer of sacrifices. These must be respected in the order of priority mentioned. More than these, the mother is the highest. 35. 5

Mitākṣharā.—Of the Vedas ekades'am, one portion, i.e. one of the two viz. Mantras or the Brāhmanas, or the angas, he who teaches, sa Upādhyāyaḥ, he is the Upādhyāya. One, moreover, who performs the Pākayajñas¹, and the like after being chosen and appointed, sa Rtvik, is a Rtvik. 10

These, viz. the Guru and the Achārya, the Upādhyāya, and the Rtvik, Yathāpūrvam, in the order of priority mentioned, i.e. respectively, mānyāḥ, must be respected, i.e. honoured. Ebhyaḥ, more than these, over all these, Mātā garīyasī, the mother is the highest, i.e. is to be honoured most of all. 15

Viramitrodaya.

There to an inquiry who is a Guru? Even while explaining the Guru, occasionally the Author explains the terms Âchārya and others also. 20

Yājñavalkya, Verses 34 and 35 (1).

Kriyām 'rites' i.e. commencing with the conception which is the reason for a ceremony, and as far as the Upanayana, immediately after which the study of the Vedas has been laid down in texts such as "after having initiated, one should teach him the Veda." Kṛtvā 'being performed', of course only such as are consistent with the condition of celibacy. Vedam i.e. complete of one śākhā or school together with its accessories or angas and also with the meaning, asmaī 'to him' i.e. to the celibate, yaḥ 'who' prayachchhati 'gives' i.e. teaches, sa 'he' is his Guru. This is the meaning. 25 30

1. The seven पाकयज्ञाः, हविर्यज्ञाः, सोमसंस्थाः. These have been severally mentioned by the Smṛitikars. Thus in the Âpastamba Vyākhyā—अग्न्याद्येमग्निहोत्रं दर्शपूर्णमासावाग्रयणं चातुर्मासानि निरुद्धपशुबन्धः सौत्रामणीति—see these set out in details at pages 6-7. Bālabhattacharya Vyawahara. Collections Vol. VI.

This, moreover, has a reference to a Brāhmana, others not having the right to teach. To that effect the Author will state further. Thus therefore he who performs the rites mentioned &c. commencing with the conception, in entirety according to the rites of each, upon another, that
 5 is the Guru of this other. This is a general definition of Guru in one sentence. Hence also in the text of Manu¹ "He who performs according to the rules the rites commencing with conception, and also treats him with food, that Vipra is declared as his Guru", the words 'according to rules', and 'Vipra', should be understood as having the same purpose as
 10 indicated above. Otherwise, according to the many, "otherwise, in the case of Kṣhtriya and others there would be the incongruity of no Guru for their own son."

Really speaking with a view to expound the duties of a celibate student consisting of respecting the respectable, the respectable position
 15 of Guru and the rest is described, and on that occasion has been stated the nature of a *Rishi* who is to be respected by the house-holders. In the expressions such as 'under the order of the Guru' and the like, the position of a Guru, and one who has initiated is the common characteristic of Āchārya, since it has been ordained generally in common with those
 20 whose father is dead. The force of the word Guru, however, on account of its characteristic of procreation is to indicate the parents only, since the word *Guru* is generally seen to have been used in popular language and in scientific treatises as indicative of these also.

"The Āchāryās, the ancestors, the eldest brother, as also the
 25 king—the Lord of the region—the maternal uncle, the father-in-law, the Protector, the maternal and the paternal grandfathers, one of a higher *varṇa*, as also the paternal uncle, these are regarded as Gurus among the males."

"The mother, the mother's mother, the wife of the Guru, maternal
 30 uncle's wife, the uterine elder sister, the mother-in-law, the paternal grandmother, elder brother's wife, the nurse, these are the *gurus* among women. Thus the class of gurus has been stated to be twofold as either mothers, or fathers."

In this and similar texts also, the use of the word *Guru* as
 35 indicative of the respectability which is its incident, is secondary, just as the word *pitr* is used also in regard to others than the progenitor as in:
 "The progenitor, the initiator, as also he who imparts education,

one who gives food, one who protects from fear—these five are known as fathers.” The fact is that this meaning is also approved of Bhavadeva, Harinātha, and others.

Dadat — ‘gives’ i.e. teaches; ‘who’ is the supplement. And so Manu¹: “That twice-born who after initiating the pupil teaches him the Veda together with its details and theory, they call him the Âchārya.” By the word *kalpa* ‘details’ are implied the six *angas* such as grammar and the rest. *Veda* i.e. the entire. 5

Ekades'am, ‘one portion’ i.e. a portion of the Veda. As says Manu²: “He who teaches a portion of the Veda, or again the supplementary portions for maintenance is called the Upādhyāya”. *Yajñakṛt* ‘the performer of sacrifices’ i.e. after (he is) chosen and appointed, who performs the *pākayajñas* and the like. As says Manu⁴: “The consecration of the five *pākayajña* sacrifices such as the *agnishtoma* and the rest, he who performs these when appointed by one, for such a one, he is called here *Rtwik*.” 10 15

Yājñavalkya, Verse 35 (2).

Ete ‘these’ i.e. four, the Guru and the rest. When all are together, without transgressing the earlier ones, the later ones should respectively be honoured by salutation and the like acts. The mother, however, is above all, the most to be respected. So says Manu³: “Ten times that of the Upādhyāya is Âchārya, a hundred of the Âchāryas is the father, and a thousand times more than the father, does the mother excel in respectability”. 20

Gautama⁶ however considers an option as to respectability between the mother and the Âchārya. As, says he: “Âchārya is the highest among the Gurus”. As to what in some places in other Smṛtis the preponderance of the father is mentioned, that should be understood has having a reference to sale &c. 25

MITÂKSHARÂ

30

The Author mentions the period of celibate studentship for learning the Vedas.

1. Ch. II. 140.

2. Ch. II. 141.

3. See note on 1. p. 127.

4. Ch. II. 143.

5. Ch. I. 145.

6. Ch. I. 56. The full text is आचार्यः श्रेष्ठो गुरुणा । मातेत्येके ।

Yājñavalkya, Verse 36.

For each of the Vedas the Brahmacharya should be twelve years, or five; or until the completion of the study, so some say. The shaving of the hair moreover must be
5 in the sixteenth (year). 36.

Mitāksharā: When marriage owing to an unlikelihood of the rule¹ "Having studied the Vedas, two Vedas, or one Veda" comes into operation, then *prativedam*, for each Veda i.e. for every Veda separately as mentioned above, *Brahmacharyam*, the vow of
10 celibacy, must be observed for twelve years. In case of inability, *pancha*, five, *grahanāntikam*, or until the completion of the study, thus some say.

Kes'āntah. The shaving of the hair, moreover, known as the *godāna* ceremony, is to be performed beginning from the conception,
15 in the sixteenth year for the Brāhmaṇa. This, however, is to be understood as the rule, in case of (one, who has taken) a vow of studying the Vedas for twelve years. In the other case, at any time according to convenience.

For the Kṣatriyas and Vais'yas, moreover, like the time for the
20 *upanayana*, in the twenty second or the twenty-fourth year, according to convenience, may be observed.

Viramitrodaya.

The Author mentions the rule regarding the period of celibate studentship.

Yājñavalkya, Verse 36.

For every *s'ākhā* the vow of celibacy laid down in one's own *grhya* should be performed for twelve or five years. By the expression 'for each veda' occurs the study of many Vedas. Manu¹ mentions the same:
26 "Having studied the Vedas, two Vedas, or one Veda in the order, one who has not swerved from the vow of celibacy, should enter the householder's line."
30

Here, there is an option as to the years and the Vedas. Some, however, hold that the question of the result is to be determined by

regard to capacity. *Grahaṇāntikamiti*, 'until the completion of the study.' The meaning is that for as much time, by which period the study of the several *śakḥās*, or of two *śakḥās*, or of one *śakḥā* could be accomplished. Some expound the meaning of this passage as, the period for the vow may be more or less than that stated, as may be required for the completion of the study by regard to the degree of intelligence of the individual. 5

Keśānto, 'the shaving of the hair', the particular sacrament known as the *Godāna*, is to be performed in the sixteenth year from the time of conception, *vide* the text of Baudhāyana¹: "The number of years (to be counted) from the conception." Some, however, say that here the sixteenth year is from the birth only, because as in the text² "eighth of the conception," no particular mention has been made here, but only a general rule has been stated as in the text³ 'Or in the eighth year' so also in regard to the sixteenth year, that being a stronger position. 10 15

This is only as regards the Brāhmaṇa. And so Manu³: "The cutting of the hair has been stated to be in the sixteenth year for a Brāhmaṇa, for a member of the Kṣatriya tribe the twenty-second, and for a Vaiśya two more than that."

MITÂKSHARÂ.

20

The Author mentions the extreme limit of time for the *upanayana*.

Yājñavalkya, Verses 37 & 38.

Up to sixteenth, twenty-second, and twenty-fourth year, is the maximum period of Upanayana for the Brāhmaṇas, Kṣatriyas, and the Vaiśyas respectively. 37. 25

Above that they fall, excluded from all Dharma, fallen from Sâvitri, they become *Vrâtyas* so long as they do not perform the sacrifice called the *Vrâtyastoma*. 38. 30

1. I. 2-8.

2. Yajñ. Âchâra, Verse 14.

3. II. 65.

- Mitâkshârâ: Âshodasât, up to the sixteenth year, i.e. as far as the sixteenth year, âdwâvims'ât, up to the twenty-second year, and âchaturvims'ât, up to the twenty-fourth year, Brâhmaṇa-Kshatriya-visâm, for the Brâhmaṇas, the Kshatriyas, and the
- 5 Vais'yas, are respectively, aupanâyanikaḥ, in regard to the upanayana, parah kâlâḥ, the maximum period. Beyond that there is no time for Upanayana, but ata urdhvam patantyete sarvadharmabahiṣkrtâḥ, above that, they fall excluded from all Dharmas, i.e. become incapacitated to perform any ceremony, and Sâvitripatitâḥ,
- 10 fallen from Savitrî, i.e. become unfit for Sâvitri i.e. do not remain fit for (receiving) the gift of Sâvitri, vrâtyâḥ and without any saṁskâra, Vrâtyastomât kratorvinâ, so long as they do not perform the Vrâtyastoma sacrifice. But after performing the same they become entitled for the Upanayana.

15

Viramitrodaya.

Now when the upanayana is not possible at the proper time as stated the Author states a secondary time.

Yajñavalkya, Verse 37.

- The prefix अङ्, â, in regard to the commencement of the time is
- 20 taken with each, vide also the rules of¹ grammar according to which 'in the Ohṇandas, these are used even after or before the root', 'and are also seen separated (by intervening words).' Thus, sixteen for Brâhmaṇas, twenty-two for a Kshatriya, and twenty-four years for a Vaisya, is another, paro, i.e. other than the principal, time for the upanayana.

- 25 As for the text of Paiṭhînasi viz. "And the twelve, sixteen, and twenty, when exceeded become prohibited periods," that is with a view to demonstrate that when twelve years &c. are transgressed, the sin is of a smaller degree. Thus there is no contradiction.

Thereafter, without a *vrātyā* sacrifice, there is not even a secondary period for the *upanayana*. Intending this, the Author says

Yajñavalkya, Verse 38.

Atah 'hence' &c. The *tas* suffix is on account of the plural number. Thus after the prescribed time; *ete*, 'these' *i.e.* the Brāhmanas and others 5
Sāvitrītaḥ, from the *Sāvitrī*, become *patitāḥ*, 'fallen' *i.e.* degraded. In other words, become unfit for receiving the *Sāvitrī*, and therefore become degraded *i.e.* become guilty as *upapātakins* since Manu¹ has included living as a *vrātya*², casting off a relative among the secondary sins. And hence also become incompetent for the rights and duties of the twice-born. 10

Although the incapacity for (religious acts) has been stated by writers of the Digests only in the cases where the *upapātaka* has become habitual, still in the present context, by the force of the text, the incapacity for the performance of religious acts should be observed even for those who are not so habituated. And, it is for this also that these are designated as *vrātyās* in the *Śāstra* at each place. 15

Here there is an exception, viz. 'If the *vrātya-stoma*³ rite be not performed'. The sacrifice called the *vrātya-stoma*, *i.e.* the expiatory sacrifice for the *vrātyās*; without that. Therefore, even after the stated time, those who perform the *vrātya-stoma* sacrifice become capable for 20
being initiated, and not, that simply by performing the *vrātya-stoma* sacrifice only, and even without the *upanayana* they become entitled.

1. See Manu Ch. XI. 62. An उपपातक is a secondary sin. These are enumerated by Manu in Ch. XI. from verse 59 onwards.

2. A ब्राह्म्य has been defined by Manu at Ch. X. 20. thus

द्विजातयः सवर्णास्तु जनयंत्रव्रतांस्तु तान् । तान्सावित्रीपरिभ्रष्टान्नात्यानिति विनिर्दिशेत् ॥

Tr. "Those whom the twice-born beget on wives of equal caste, but who, not fulfilling their sacred duties, are excluded from the *Sāvitrī*, one must designate as *vrātyās*". It will be noticed thus, that the thread ceremony is one of the essential sacraments; so essential that its non-performance involves the accrual of an उपपातक. It is therefore a necessary act for the performance of which the Joint family funds are responsible.

See *Sundrabai vs. Shivanarayan* 32 Bom. 81 at p. 95.

The importance of this is to be assessed from the fact that if the ceremony of उपनयन is not performed in time, they become ब्राह्म्य, and unless an expiation is duly performed they become degraded and excluded from all privileges. See A'svalayana Grhya Sutra I. 29-6. and also Manu II. 39. Vāsishta XI. 76. A'pastamba I. 1-27.

MITĀKSHARĀ

It has been stated 'the first three are twice-born'. The Author now gives the reason for it

Yājñavalkya, Verse 39.

- 5 Because from the mother are they first born, and the second time from the binding¹ of the Maunji girdle, the Brāhmaṇas, Kṣatriyas, and the Vais'yas, these are called the twice-born.—39.

- 10 Mitākṣharā: mātuh, from the mother i. e. from her womb first, jāyante, are born. Since Maunjibandhanāt dwitīyam, from the binding of the maunji girdle a second birth, tasmāt etc. Brāhmaṇa, Kṣatriya, Viśāḥ dwijāḥ, therefore, these, Brāhmaṇas, Kṣatriyas, and Vais'yas, twice-born, are called.

Viramitrodaya.

- 15 Here having regard to the text before stated viz., 'the first three are twice-born' it may be asked that even if he be a *vrātya*, if he be a *dwija*—twice-born how can there be an incapacity for the privileges of the twice-born? The Author if states that the capacity as a twice-born is not merely by belonging to the Brāhmaṇa or other caste only, but that
20 it is on account of the tying¹ of the munja girdle according to rites.

1. मौजीबन्धन—the tying of the *Maunji* girdle. This is one of the several stages in the upanayana ceremony—an important one. Therefore an उपनयन taking near-and मौजीबन्धन—tying up the Munj girdle—have been understood to mean one and the same thing viz. the initiation cf. Manu II. 169–170.

मातुरग्रेऽभिजननं द्वितीयं मौञ्जिबन्धने । तृतीयं यज्ञदीक्षायां द्विजस्य श्रुतिचोदनात् ॥ १६० ॥

तत्र यद्वह्मजन्मास्य मौञ्जीबन्धनचिह्नितम् । तत्रास्य माता सावित्री पिता त्वाचार्य उच्यते ॥ १७० ॥

According to the injunctions of the revealed texts, the first birth of an Aryan is from his natural mother, the second happens on the tying of the girdle of the Munja grass, and the third on the initiation to the performance of a Śrānta sacrifice. (169)

Among these three the birth which is symbolized by the investiture with the girdle of Munja grass, is his birth for the sake of the Vedas; they declare that in that birth, the Savitri is his mother and the *Āchārya* is his father. (170)

Yājñavalkya, Verse 39.

Dvitiyam, 'a second time', is an adverb. Since Brāhmaṇas and the rest, from the mother first are born, and the second time from the tying of the *munja* girdle, therefore these are twice-born. The import is that therefore by reason of the absence of the tying of the *munja* girdle, the *vrātyās* are not twice-born. In the word *maunji* the short ending, it is said, is archaic. Here in the sacrament performed at the tying of the *munj* girdle, the birth is formal. 5

MITĀKSHARĀ

The Author states the fruit of learning and of the study of the Vedas. 10

Yājñavalkya, Verse 40.

Of sacrifices, austerities, and also good works the Vedas alone are the highest means of benefaction for the twice-born. 40. 15

Mitākṣharā: Yajñānām, of sacrifices, i.e. of the *S'rauta* and the *Smārta*, tapasām, of penance, in the form of troubling the body such as the *Chândrâyana* &c. S'ubhânām cha karmanām and also of good works like the *Upanayana* &c., and other *sanskâras* by reason of its imparting knowledge Veda eva dwijâtinām paro nis'sreyasakarah, the Vedas alone are for the twice-born the highest means of benefaction i.e., no other can give absolution. The expression 'Vedas alone' indicates by implication the *Smrtis* also as those are their sources. 20

Viramitrodaya.

It has been stated before that, when called, he should study. The Author states the fruit of this aforementioned study. 25

Yājñavalkya, Verse 40.

Yajñānām, 'of sacrifices' i.e., of the *Pâkayājña*, *Jyotiṣṭoma* and like others; tapasām 'of austerities' i.e. such as involve trouble to the body such as the *Chândrâyana* and like others; and also of other acts with good results such as donation, study etc. Among these the study of the 30

Vedas¹ only is the best of all the means of securing prosperity, *i.e.* since it brings about the knowledge of the meaning of the texts which are the foundation of all Vedic practices.

- Here, although the study of the Sûrtis also has a similar result, 5 since its source is the study of the Vedas, it is of less importance than that. By the expression *Dwijâtîrnam* 'for the twice-born' it has been indicated that listening to the *Purāṇas* etc. is the only best means of securing highest prosperity for the *Sādras* and the rest.

MITÂKSHARÂ.

- 10 Having stated the fruits of learning and studying (the Vedas) the Author now declares the fruits of the *brahmayajña* which is a vow performed with a special desire.

Yājñavalkya, Verses 41, 42, 43.

- 15 That twice-born satisfies the Gods with honey and milk, and the manes with the honey and clarified butter, who repeats the Rks every day. 41.

- He who daily studies to the best of his ability the Yajus pleases the Gods with clarified butter and nectar, and similarly the manes with clarified butter and 20 honey. 42.

He, however, pleases the Gods with the Soma juice and clarified butter who every day repeats the Sâma and brings about the satisfaction of the manes with honey and clarified butter. 43.

- 25 Mitâksharâ²: Yonvahan Rchodhîte, *He who every day studies the Rks*, satisfies the Devas, the Gods, with honey and milk and the Pitr̥s, manes, with honey and clarified butter. He, moreover, who S'aktitaḥ, according to his capacity, daily studies the Yajus, with

1. Cf. Manu II 166-167. "Let a Brâhmana who desires to perform austerities constantly repeat the Veda. For study of the Veda is declared in this world to be the highest austerity for a Brâhmana. Verily that Twice born man performs the highest austerity up to the extremities of his nails, who, though wearing a garland, daily recites the Veda in private with the utmost of his ability."

2. The Benares edition begins with यदुनेति, यदुषी सत्त्विति च ।

Clarified butter and Nectar satisfies the Gods, and also the ancestors with honey and clarified butter. He also who daily studies the Sāmans, with Soma juice the Devas, and the manes also with honey and clarified butter, gives satisfaction. By the use of the words Rks, &c., it is intended to indicate generally the hymns¹ of the Rg-Veda, &c. 5

Viramitrodaya.

Yājñavalkya, Verses 41, 42, 43, 44.

The collective sense is that the twice-born who according to his capacity repeats portions of the *Rk*, *Yajus*, *Sāma* and *Atharva* Vedas, (he) gives pleasure at each repetition every day to the Gods such as Indra and others respectively (as if) by offering honey and clarified butter, or soma juice and the clarified butter, fat *i.e.* with a particular ingredient of the sacrificial beast, and also by honey and clarified butter, to the manes *i.e.* his own father and other ancestors residing in heaven. Here by reason of the repetition referred to, honey and other things appear before the Gods and others; or the substance is that there occurs satisfaction equal to the satisfaction caused by honey and the like. 10 15

Ângirasaḥ, *i.e.* the portion of the *Atharva* observed by *Angirasa*, mainly consisting of incantations &c. The special mention is indicative of excessive praise. 20

MITÂKSHARÂ.

Yājñavalkya, verses 44, 45, 46.

The twice-born who daily studies *Atharva* *Angirasa* to the best of his ability, satisfies the Gods with fat, and the manes with honey and clarified butter. 44. 25

PAGE 11*

He who daily studies to the best of his ability the *Vâkovâkyam*, the *Purânas* and *Nârâsamsis*, the *Gâthikâs* and also the *Itihâsâs*, and the *Vidyâs*, (45) brings about the satisfaction of the dwellers of heaven with meat, milk, boiled rice, and honey, and of the manes with honey and clarified butter. 46. 30

1. मन्त्र as distinguished from the ब्राह्मणा, the two together making up the Veda.

Mitākṣharā:—Yah, *He*, moreover s'aktitonvahamathar-vāngirasodhīte who again as far as he can, daily studies the *Aiharva Angirasa*, he to Gods with honey and fat, and to the manes with honey and clarified butter, gives satisfaction.

- 5 He, moreover, Vākovākyam,¹ the Vedic literature in the form of a catcheism. Puranas such as the *Brāhma*, &c; by the word *cha* 'and', the Dharma-s'āstra of Manu, and others; Nārāśamsiḥ²—the mantras in honour of the God Rudra; Gāthās, such as *Yajñagāthā*, *Indragāthā* &c. Itihāsa, history, such as the 10 Mahābhārata, and the like. Vidyāḥ, the lores, such as those of the *Varuna* and the like.

He who S'aktitonvahamadhīte, to the best of his ability daily studies these, satisfies the Gods with meat, milk, boiled rice, and honey, and the manes with honey and clarified butter.

Viramitrodaya.

Yājñavalkya Verses 45, 46.

- 20 Vākovākyam¹ i. e. the portion of the *Upaniṣads* in the form of questions and answers. *Purāṇa* is well known. By the use of *cha*, the *Dharmaśāstra* of Manu and others also. Nārāśamsyaḥ² i. e. the three *ṛks* beginning with *Idam jarā upaskṛtāḥ* &c. and stated in the *Khila* appendix to the *Rgveda*. Gāthikāḥ,³ the *Indragāthās* and others. *Itihāsaḥ*, 'histories' such as the *Bhārata* and like others. *Vidyāḥ*, 'lores' such as that taught to the *Vārūni* and the like others.

1. This is made of *Vāk* i. e. question, and *Vākyam* i. e. sentence or reply. This expression is used with reference to those portions of the Vedas which consist of questions and answers. See further on at p. 3 ll. 19-20 (*Vyawahāra*) where the same expression has been used in reference to the necessary accomplishments of a well-versed Brāhmaṇa fit to be a *śāmy*.

2. The anecdote is set out at the *Taittirīyāranyaka* second *Prapāṭhaka* and ninth *Anuvāka* (Ānandāśrama series No. 36 pp. 141-142.). There, all these have been set out together with the results proceeding therefrom. Śāyapāchārya in his commentary concludes thus—मेदाहुतयो मांसाहुतयः । तामिराहुतिभिर्देवाः सुदुर्षं पाप्मानं नाशितवन्तः । स्वाध्यायजन्यतुल्यां क्षुधं विस्मृतवन्तः । ततः सुदुर्षपापारहिता देवाः सुखमनुभावितुं स्वर्गं गताः । ऋषयश्च पूर्वाक्ता अध्ययनेन ब्रम्हयज्ञेन जगत्कारणस्य ब्रह्मणः सायुज्यं प्राप्ताः । ब्रम्हज्ञानोत्पादनद्वारा मुक्तिहेतुत्वं ब्रम्हयज्ञस्य युक्तम् । अत एव ज्ञानसाधनेषु प्राथम्येन वेदानुवचनं वाजसनेयिनः समापनन्ति—“तमेतं वेदानुवचनेन ब्राम्हणा विविदिषन्ति यज्ञेन दातेन तपसाऽज्ञाशक्तेन” इति ।

3. Such as *Indra Gāthā*, *Yama Gāthā* &c.—prose writings in the Vedas addressed as prayers to deities; stanzas which neither being *Rk*. *Sāma*, or *Yajus* are in praise of some deities गायतिचोदिता मन्त्रविशेषा 'योऽस्य कोष्ठे' त्यादयः (Śāyana)

MITĀKSHARĀ.

The praise of the study.

Yājñavalkya, Verses 47, 48.

They being satisfied, satisfy him with the auspicious fruit of all his desires. Whatever portion he studies, even of that he receives the fruit. 47. 5

The twice-born who here is constantly engaged in the study of the Vedas enjoys the fruit of thrice bestowing the earth with full treasures, and of the highest austerities. 48. 10

Mitāksharā.—Te *they*, moreover,—*tr̥ptāḥ* being satisfied, the Gods and the Manes satisfy *enam*, *him i.e.* one who; makes the study of the Vedas *sarvakāmaphalaiḥ*, with the fruits of all his desires, which are *sūbhaiḥ*, *auspicious i.e.* not characterised as being harmful to any one else. 15

The Author proceeds by way of praise: And whatever portion of the Vedas dealing with any particular sacrifice he studies daily, of that sacrifice he obtains the fruit. Similarly, of the Earth full of wealth whatever fruit which is acquired by thrice giving (it) away, and that fruit which accrues from the performance of the highest austerities, such as *Chândrāyana*, and the like, all these even, one who always studies the Vedas, obtains. 20

By using the word *nityam* 'always' is meant to indicate that even acts performed (as) out of a special desire¹ are a permanent duty.

Viramitrodaya.

25

There being no direct indication as to the result of the personal satisfaction of the Gods and others, the Author mentions the result directed by them and in regard² to one's self.

Yājñavalkya, Verse 47 (1).

Te 'they', *i.e.* the Gods and others. *Enam*, 'him' *i.e.* one who gives them pleasure, *Sarvaiḥ*, 'with all', *i.e.* all desired fruits. *Tarpayanti* 'satisfy' *i.e.* give delight. 30

1. काम्य as opposed to नित्य-नैमित्तिक which would cover काम्य.

2. स्वनिष्ठ.

The Author mentions another result of the portional repetition

Yājñavalkya, Verse 47 (2).

Yam yam kratum 'whatever portion' i. e. whatever portion of the veda dealing with sacrifices, he repeats, he obtains a result equal in fruition of that sacrifice. This is the meaning.

5 The Author mentions generally the fruit of the study of the Vedas

Yājñavalkya, Verse 48.

Swādhyāyātān, 'who is constantly engaged in the study of the Vedas,' i. e. who makes the repetitions of the Vedas. The word *tri* 'three' is connected with the word *dāna* 'bestowing'. *Parasya* 'of the highest' i. e. of the best type. By the word *nitya*, 'always', is intended to include the capacity for all, or all together.

Mitāksharâ.

Thus having spoken of the ordinary (general) duties of (all) Brahmachāris, the Author now speaks of the special duties of the
15 Naiṣṭhika Brahmachāri (a perpetual celibate).

Yājñavalkya, Verses 49, 50.

The *Naiṣṭhika Brahmachāri* should live near the Āchārya, in his absence with his son, or with (his) wife, or even with the Fire. 49.

In this way utilising the body, and with senses
20 subdued, he attains the region of Brahmâ, and is not born here again. 50:

Mitāksharâ.—Anena, in this way, as stated before, the
Naiṣṭhika i. e. one who regulates himself as a student till the time of his *nishṭhâ* or evolution, should live all his life near his Āchārya, and
25 should not after the acquisition of the Vedas, be independent.

Tadabhâwe, in his absence, near his son; in his absence, near his wife; in her absence, even near the Fire.

Anenoktavidhinâ deham sâdhayaṇ, in this way by the above mentioned method, utilising i. e. using the body, vijitendriyaḥ,
30 senses subdued; i. e. taking special care to conquer his senses, that Brahmachāri, the celibate, Brahmāloka-mavâponti, attains the region of Brahma i. e. secures immortality, and is at any time na punarjâyate iha not again born here.

Viramitrodaya.

A celibate student is of two kinds—*Upakurṇaka*¹ and *Naiṣṭhika*. There after having stated the general duties, the Author mentions the same by special reference to the *naiṣṭhika*.

Yājñavalkya, Verse 49.

5

Niṣṭhā means the end of the life-time. One by whom a vow of celibate studentship as far as that has been made, is a *Naiṣṭhika*. *Cha*, 'more over,' is used in the sense of *tu* 'however'. Somewhere the reading is as that itself. 'Should live' *i.e.* for the life-time, is the supplement. 'In his absence' *i.e.* in the absence of the *Āchārya*'s company, 'his son' *i.e.* near the son of the *Āchārya*. Failing the company of the son of the *Āchārya*, near the wife of the *Āchārya*; and the import is that in the absence of all, he should live near a student and the Fire, but must not return² home. The wife, here, moreover, is of the same *varṇa* as that of the *Āchārya*—vide the text of Manu³. "Or the wife of the Guru, of the same *varṇa*." 10 15

The Author mentions the fruit for a *Naiṣṭhika* studentship :

Yājñavalkya, Verse 50.

Particularly for the whole life-time subdued, from women &c. *i.e.* restrained, are the senses by whom, such a one. *Anena*, 'by this,' *i.e.* as aforestated in entirety, *vidhinā* 'by the way' *i.e.* method, *deham sādhanā* 'utilising his body' *i.e.* emitting it by a life-long celibacy, reaches the regions of the golden egged God. Thereafter in this worldly vortex is not born *i.e.* in short, is liberated. 20

Thus ends the chapter on celibate studentship in the *Commentary* on *Yājñavalkya*. 25

1. उपकुर्वण and नैष्ठिक. The उपकुर्वण is referred to in Verse 51 सुरवे तु वर दत्त्वा. An उपकुर्वण student is one who honours his teacher by a gift on the completion of his studies before entering the next stage *viz.* गृहस्थाश्रम.

A नैष्ठिक is a student who stays with his Gurn for a life-time. See also Manu Ch. II, 243 and आपस्तम्ब, द्वितीयो नैष्ठिकश्चैव तस्मिन्नेवाश्रमे स्थितः

2. समावर्तन is the return home of a student from the preceptor.

The special rite of समावर्तन is preparatory to the entering of the householder's stage.

3. Ch. II 247, V. M. reads सवर्णे वा. The reading, however, in the published editions is सपिण्डे वा.

CHAPTER III.

PAGE 12*

Marriage.

Mitāksharā :—What, moreover, is called marriage, as preparatory to that marriage, the Author mentions the bath.

5 Yājñavalkya, Verse 51.

Having given the *Vara*¹ to the Guru, he may bathe, with his permission, after having carried to the end the Veda, or the Vratas, or both.—51.

Mitāksharā.—In the aforesaid manner vedam, the Veda
10 consisting of the Mantras and the Brāhmaṇas, *vratāni*, or the *Vratas*, the duties of the *Brahmachāri*, or the minor duties; *ubhayam wā* or both, *pāram nītvā*, having carried to the end i.e. having finished; *gurave*, to the Guru, as described above, *varam* i.e. the desired, object according to his ability, *datvā*, having given, *snâyât*, he should
15 bathe. In case of inability, *tadanujñayâ*, with his permission, even without giving the *vara*. The adjustment of these alternatives² shall be by regard to capacity, time, etc.

Viramitrodaya.

The Author states the next procedure for the *Upakurvaṇa* student:

20 Yājñavalkya, Verse 51.

In accordance with what has been stated, *Vedān*, *Vedaḥ*, *Vedam* *vā* 'the Vedas, two vedas, or one veda', *vratāni*, 'observances' i.e. the duties of the celibate student—these, or the observances together with the vedas, *pāram* 'the end', having carried to the end, *Varam*,
25 'the wealth desired' i.e. 'money, land, gold, horse, jewel and the like' stated by Manu³, or as stated by Kātyāyana and others, viz :

1. वर—means something which is desired, on what one may wish for. The technical meaning of वर has thus been given in the *Gobhila Smṛiti* ।

गौर्विशिष्टतमा विप्रैर्वेष्वपि निगद्यते । न ततोऽन्यद्वरं यस्मात्तस्माद्भौवरं उच्यते ॥

It means four Kārshāpanas according to several commentators on the *Kalpa Sūtras* and other writers. See also Manu III. 3. and II 245, 246.

See also Pāraskara I. 8. 14-18. आचार्याय वरं ददाति । गौर्विशिष्टस्य वरः । ग्रामे राजन्यस्य । अश्वे वैश्यस्य । &c.

2. viz., वेद one, or two, or all, or व्रतानि &c.

3. See Ch. II, 246.

‘ a cow is a *vāra* for a *Brāhmaṇa*, a village for a *Kṣatriya*, a horse for a *vaiśya*, ’ having bestowed the *Dakṣhiṇā* on the *Guru*, being permitted by the *Guru*, should perform the bath in accordance with the procedure stated in one’s own *Grhya*. This is the meaning. In case of inability to bestow the boon, another alternative is ‘ being permitted by him. ’

5

So says *Gautama*¹: “ At the conclusion of the study, having taken leave of the *Guru* by (giving him) wealth. ” “ After getting permission, then his bath ”—so the Easterns. For *vāra*, the reading in some places is *dhanam*.

By this has been stated the three-fold division of a *Snātaka*. Hence also *Kātyāyana*: “ *Snātakas* are three, the *vidyā-snātaka*, *vratā-snātaka*, and *vidyā-vratā-snātaka*. ” Having completed the *Vedas*, one who returns from the vow is a *vidyā-snātaka*. Having completed the vow, but without completing the *Veda*, one who returns is a *vratā-snātaka*. One who completes both and then returns is a *vidyā-vratā-snātaka*. Here, moreover, an option exists by regard to capacity &c.

10

15

The completion of the *Veda*, moreover, is upto the knowledge of the meaning. As says *Vyāsa*²: “ A wise man must not remain satisfied merely by repeating the *Veda*. By ending (the study) only after repetition, he sinks like a cow in the mud. As a beast carrying a burden does not get its fruit, so a *dwija* ignorant of the meaning does not enjoy the fruit of the *Vedas*, as also similarly of the *Dharmaśāstra* without knowing the meaning, all that is like the pounding of the husk. He who after having studied the *Veda* according to the rules, does not consider the meaning of the *Veda*, he is like a *Śūdra* together with his progeny, and does not attain respectability. After studying even a little, one who is devoted to the finding out of the meaning of the *Veda*, obtains the region of heaven; he indeed, is one who knows the performance of *Dharmā*. Whatever has been learnt without the *Śruti* would be of no use either in this world or the other; while the *Śruti*, even though alone is sufficient for the elevation. Even the study of a small portion of *Śruti* when well digested is highly appreciated. Twice-born people simply repeating always without the meaning, a wise man should not honour (them) even by words, like beasts. ”

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In the *Śruti*³ also: “ This is an immobile mass indeed the bearer of a load does he become, who having studied the *Vedas* does not

35

1. Ch. III. 54-55

2.

3. See *Nirukta*. *रज्जुः* a leafless tree.

know the meaning; one who knows the meaning, secures all blessings, goes to heaven with the sins blown off by knowledge." This, moreover, has been treated at length by the revered Jaimini¹ in the rules about the study of the Veda, and so is not being discussed more.

5 Here, moreover, at the time of the bath, the resorting to the householder's life is at the option. So the Viṣṇupurāṇam: "After having acquired learning, and bestowed the *dakṣiṇā* on the *Guru*, one desiring a householder's life, O protector of the Earth, should take a wife; or he may do service to the *Guru*, or even to his sons and others; 10 or he may become a hermit; or even a wandering ascetic."

Without an² order, however, he must not remain for a moment *vide* this text of *Dakṣa*³: "Without an order, not for a moment must a twice-born remain; remaining without an order, a twice-born makes himself liable for expiation. In a *japa*, or a sacrifice, as also in regard 15 to a donation, or even if deeply attached to the study of the Veda, such a one does obtain the fruit even while performing these, when he has fallen off a stage." *Yogi* also: "For a *Brāhmaṇa* have been stated the stages (in life) directed by the *S'ruti*; for a *Kṣatriya*, three have been stated, two, and one, (respectively) for a *Vaiśya* and a *S'udra*."

20 Even there, resorting to the stages in an inverse order would be against the *S'āstra*. "After having completed the celibate's life, one should become a householder; after having become a householder, he may become a forester;⁴ and having become a forester, (he) should become an ascetic," thus *Devala* and others have laid down the adjustment.

25

MITĀKSHARĀ

What should be done after the bath? So the Author says
Yājñavalkya, Verse 52.

One who has not swerved from the vow of celibacy may take to wife a woman possessing (good) qualifications, 30 (viz.) one who has not belonged to any other, who is lovely, who is not a *Sapinda*, and who is younger (than himself).—52.

1. Jaimini I. 1-2 Note the following *kārikās*.

स्वाध्यायोऽध्येय इत्यस्य विधानस्य प्रयुक्तिः । विचारशास्त्रं नारभ्यमारभ्य वेति संशयः ॥ २९ ॥

अर्थधीहेतुताऽपीतिलोकसिद्धावघातवत् । नियामकं न चेवातो वैधाम्यो न सम्भवी ॥ ३० ॥

दशार्पूर्ववदस्यत्र ऋषयुर्वे नियामकम् । अर्थनिर्णायकं शास्त्रमत आरभ्यतां विधेः ॥ ३१ ॥

2. अनाश्रमी i. e. without one of the four stages or orders in life e.g. ब्रम्हचर्य, गार्हस्थ्य. &c.

3. Oh. I. 10, 11.

4. वनी—Hermit.

Mitāksharâ :—Avipluta-brahmacharyah, who has not swerved from the vow of celibacy i.e. whose celibacy has not been broken.

Lakṣhanyām, possessing (good) qualifications i.e. one endowed with both outer and inner qualifications. 5

The external, such as have been mentioned by Manu¹ viz. a moderate (quantity of) hair on the body and on the head, slender teeth, and like others.

The internal indications may be ascertained by (following) the rule laid down by Âśvalâyana² viz. "Let him make eight lumps &c." There, moreover, on the previous night, earth should be taken from the cow-pen, an ant-hill, a gambling place, a perpetually watered lake, a waste land, a field, the place where four roads meet, and the cemetery, and eight lumps should be prepared. There in the above order, if the first ball be touched, she will be rich in corn; if the second she will be rich in cattle; if the third, she will be devoted to the *Āgñihotra*³ and to service; if the fourth, she will be discriminate, wise, and inclined to be friendly 10 15

1. III. 8 and 9) i....नाधिकर्णी न रोगिणीम् । नालोमिकां नालोमिं ८ । अव्यङ्गाङ्गी सौम्यनाम्नी हंसवारणगामिनीम् । तनुलोमकेशदशनां मृद्वङ्गीमृद्वहेस्त्रियम् ॥ १० ॥

2. I. 5, 4-6. There is a slight discrepancy here in the text of Âśvalâyana and the order mentioned by Viṣṇuśwara. Âśvalâyana's text begins with 'a field yielding two crops in a year, and a lump of earth from that if touched' has been declared to have the promise of an offspring rich in food. While according to the order in the Mitāksharâ गोष्ठ or cowpen is the first, yielding rich crop, which in the text of Âśvalâyana is second, and is indicative of cattle. The following is the full text of Âśvalâyana—कुमारीं ह्ययादेषामिदं गृहाणेति । क्षेत्राच्चदुभयतः सस्याद्गृहीयादन्नवत्यस्याः प्रजा भविष्यतीति विद्यात् । गोष्ठारपञ्चमती, वेदिपुरीषाद्गृहवर्चस्वविदांसिनो दृदास्तवैसपत्न्या देवनात्किन्ती चतुष्पथाद्विप्रत्राजिनीरिणादधन्या इमशानात्पतिष्ठी ॥ १-२-६ ॥

It will be found by comparing the two texts that Viṣṇuśwara's reading of the text of Âśvalâyana is entirely different from that available in the printed edition of that work. Mr. T. Ganpathi Sastri in his edition (published under the editorship of the late Mr S. S. Settur) adds the following note :—यद्यपि सर्वेष्वप्युपलब्धपुस्तकेषु क्षेत्रस्य षष्ठीत्वं गोष्ठस्य प्राथम्यं परिदृश्यते तथा तत्फलैवप्ययमेवावुक्रमो गृहीतः तथाप्याश्लयनसूत्रे "क्षेत्राच्चदुभयतः सस्यात्—पञ्चमति" इति पाठादत्र क्षेत्रस्य प्राथम्यं गोष्ठस्य द्वितीयत्वं च कल्पितमस्माभिः॥

3. अग्निहोत्रशुश्रूषणपरा—Or devoted to the service at the fire sacrifice.

to all; if the fifth, she will be diseased; if the sixth, she will be barren ; if the seventh, she will be unchaste; if the eighth, she will be a widow.” For it has been so stated by *Āśvalāyana*.

- Striyam**, a woman, with a view to obviate the possibility of
 5 her being of no sex, examined as by regard to her possessing the characteristics of womanhood. *Ananyapūrvikā*, one who has not belonged to any other i.e. either by way of gift, or by enjoyment, who has not been owned by any other man, *Kāntām*, lovely, or attractive causing pleasure to the mind and the eye of the husband, as has
 10 been observed by *Āpastamba*¹, “one in whom the mind and the eye get fixed will bring happiness (to him)”.

This, however, in the absence of any external defects such as having extra² or defective bodily parts, &c.

- A-Sapindā**,³ not a *sapindā*; *Samānaḥ* ‘common’ i.e., one
 15 *pinḍa* ‘body’, of whom, that (one) is *sapindā*; not a *sapindā* is an *a-sapindā*; such a one (he should marry).

- Sapindā* relationship arises (between two people) through (their) being connected by particles of one body. Thus the son stands in *sapindā* relationship to his father, because of the particles of the father’s body having entered (his). In like manner
 20

1. *Gṛhya Sūtra*. I. 3. 20.

2. See *Manu* III. 8 and 10 quoted in note 1 on p. 145.

3. A large portion of this passage has been translated in the judgment of the Bombay High Court in the case of *Lallubhai Bapubhai vs. Mankuarbhai* 2 Bom. 388, and is set out at p. 423; and the same has been repeated in the judgment of the Privy Council in Appeal. See *Lallubhai vs. Cassibhai* 5 Bom. 113 at p. 119. It begins as follows “(He should marry a girl) who is a non-sapinda i.e. *asapinda* (with himself). She is called his sapinda (who has particles of) the body (of some ancestor &c) in common (with him). Non-sapinda means not his sapinda, Such a a one (he should marry). Sapinda relationship arises” &c.—from here the passage above is copied as given in the judgement). The earlier passage could not be so given in the body, as it does not represent the original as it stands.

The word *a sapinda* is made up of three parts *a-sa-pinda*, each meaning, *a*=not, *sa*=same, similar, or common, and *pinḍa*=blood-particle. *A-sapindā* therefore means ‘not having the same, similar, or common pinḍa’ The same significance of the prefix *sa* & holds good even when the *pinḍa* is taken to mean, as has been done in the *Dāyabhāga*, the ball of rice or an exequial offering.

(stands the grandson in *sapinda* relationship) to his paternal grand-father and the rest, because through his father, particles of his (grand-father's) body have entered into (his own). Just so is (the son, a *sapinda* relation) of his mother, because particles of the mother's body have entered in his own. Likewise (the grandson stands in *sapinda* relationship) to his maternal grandfather and the rest, through his mother. So also (is the nephew) a *sapinda* relation of his maternal¹ aunts and uncles and the rest, because particles of the same body (the maternal grandfather) have entered into (his and theirs); likewise (does he stand in *sapinda* relationship) with his paternal uncles and aunts² and the rest.

So also the wife and³ the husband (are *sapinda* relations to each other), because they together beget one body (the son). In like

1. मातृवत्सु—mother's sister.

2. पितृवत्सु—Father's sister.

3. This title to cognation based on blood-connection is almost universal, as it rests on the general principle as to consanguinity and affinity. The *sapinda* relationship between the husband and wife is not, as it cannot, be based on any natural tie of cognation, but as has been put by Vijnāneśwara, they both together begin a new body which is connected by cognation to both. This aspect of the blood-relationship between the husband and wife has a remarkable echo in a custom recorded as prevailing among the *Gypsies*. The following is a relevant extract from this custom.

"The parties to the marriage" are then given the following oath.

'Swear that you will leave the woman you want to make the mother of your children, swear that you will leave her as soon as you discover you no longer love her.'

And after the groom has taken the oath, he turns to the woman and asks her to promise that "she will leave him as soon as she discovers that she no longer has any love for him."

Then, they are made into *blood friends*. A little cut is made on the left wrist of the man and on the right wrist of the woman. The hands are tied together in such a way that the two bloods mingle. No matter what happens afterwards, whether they live together to the end of their lives or separate in a short year, they belong to one another; are brother and sister.

The blood-letting ceremony may have something to do with the Tehen and Gan legend, but the oath to free one another when love has left the heart is certainly based upon the long experience of a civilization that has ceased to exist.'

The story of the *Gypsies* by Konrad Bergnvi.

It will be remembered that *gypsies* are supposed to have migrated originally from India. It is suggested that in their early existence in India they belonged to the *Jat* community. This suggestion is made, and is supported by the existence of a very large number of Sanskrit words which are very near to those in the *gypsy* language especially of the Russian branch.

manner, brother's wives also are (*sapinda* relations to each other), because they produce one body (the son) with those (severally), who have sprung from one body (*i. e.*, because they bring forth the sons by their union with the offspring of one person, and thus their husband's father is the common bond which (connects them.). Therefore, one ought to know that, wherever the word *sapinda* is used, there exists (between the persons to whom it is applied) a connection with one body either immediately or by descent.

If it be so, then even in the case of the maternal-grandfather and the like, under the text¹ "Of ten day's impurity on account of death has among *sapindas* been ordained" will have² universal application.

It would be so, if there³ had not been a special text to the contrary. "Of the married females, others shall perform."

Therefore, regarding *sapinda*, where there is no special text, there the text "For ten days etc." becomes applicable.

P. 13. *

Necessarily, moreover, is *sapinda* relationship to be described by the co-existence of the particles of a common body, because on account of the *S'ruti*⁴, "Self is born out of self"; similarly⁵ also "Thus thou art born again in thy offspring." So also is the text of *Âpastamba*⁶: "He himself germinated is met with in actual form."

So also in the *Garbha Upaniṣhad* :--

"This body consists of six sheaths, three are from the father, and three from the mother. The bones, the nerves, and the marrow

1. See Manu V. 59. and Vasistha IV. 16.

2. The impurity or अशौच on account of death is for three nights or ten nights—see Yajñ-III. 18 त्रिरात्रं दशरात्रं वा शवमाशौचमिष्यते ।

3. Vasishtha V. 19.

4. Aitareya Brāhmaṇa VII. 3. 13. 6.

5. See also *Âpastamba* II. 24. 1. Taittiriya Brahmana I. 5. 5.

6. *Âpastamba* II. 24. 2. The full text is as follows: अथापि स एवायं विवृढः पृथक्पृथक्शेणोपलभ्यो दृश्यते चापि सारूप्यम् । देहवमेवान्यत् । and further on ते शिष्टेषु कर्मसु वर्तमानाः पूर्वेषां * साम्प्रदायेण कीर्तिः * स्वर्गं च वर्धयन्ति । ३ ॥

are from the father ; the skin, the flesh, and the blood are from the mother. ”

In all these passages, the entering of the particles of the body is being demonstrated.

But if the *sapinda* relationship be taken to mean those who are connected by (reason of the capacity to offer) an exequial rite then there would be no *sapinda* relationship in the mother's¹ line, or in the mother's sons and the rest. 5

By a resort to the collective² force, and accepting the colloquial significance, the individual force would come to be abandoned, although it is manifest at each place. 10

That by reason of the mediate connection of the parts of the same body is the *sapinda* relationship established, we will hereafter demonstrate in such a manner that it may not be found to be too³ wide. 15

Yaviyasî, *Younger* by age, and also smaller in size.

Udvahet, *may take to wife* i.e., take up in marriage according to the rules laid down in his own *Grhya*.

The Author mentions another particular rule also.

Yājñavalkya, Verse 53 (1).

20

Free from disease, having a brother, and born in a family not having a common *Ārsha* and *Gotra* 53 (1).

1. मातृसन्ततिः See Balambhatti p. 171. l. 28 एकस्मान्मूलपुरुषात्कन्यातत्कन्यातत्कन्येत्येवं पञ्चम्यां कन्यायामित्यर्थः ।

2. अवयवशक्ति is the individual force of a word. समुदायशक्ति is its collective force. Vijñānes'vara's position is that where the individual meaning or significance has a force,, it should not be discarded out of preference to the collective significance, because it is only where the individualistic sense is inapplicable that the collective significance is resorted to. Some also read these additional lines after परित्यक्ता स्यात् । असत्स्ववयवार्थेषु यान्यत्रार्थे प्रयुज्यते । तत्रानन्यगतित्वेन समुदायः प्रसिद्ध्यति ॥

3. नातिप्रसंगः—an अतिप्रसंग is prolixity, extra p.e-rvasion.

MITĀKSHARĀ.

Aroginīm : *Free from disease* i.e., not affected by any incurable malady.

Bhrātṛmatim. *Having a brother* i.e. with a view to obviate any apprehension of her having been made an appointed¹ daughter.

5 From this it appears that even without an express agreement an appointed daughter may occur.

Asamānāārṣha-gotrajām, *born in a family not having a common Ārṣha and Gotra.*² What pertains to a Rṣhi is *Ārṣha*, which in effect means *Pravara*. Gotra—(is) the family name—what is well-
10 known from generation to generation. *Ārṣha* and *Gotra* when compounded become *Ārṣha-Gotra*. He whose *Ārṣha* and *Gotra* are similar is *samānāārṣha-gotra*. From him born is a *Samāna-ārṣha-gotrajā*. Such a one. *Gotra* and *Pravara*, moreover are each a separate cause for a prohibition. Therefore the meaning
15 is that she must be *asamānagotrajām* 'not born in the same gotra', and also *asamānapravarām*, not having the same *pravara*.

Thus **Gautama**³:—"Marriage with those not having common *Pravaras*". So also **Manu**:⁴ "She who is a non-sapinda with the mother and also a non-sapinda with the father". Likewise.

1. An agreement may be of two kinds, either solely as a son of the maternal Grandfather, or as a son of both. The first is instanced in the following text of Vassistha XVII. 17.

अप्रातृकां प्रदास्यामि तुभ्यं कन्यामलङ्कृतां । अस्यां यो जायते पुत्रः स मे पुत्रो भवेदिति ।

The second is in the following text *Kātyāyana*.

अपुत्रोऽहं प्रदास्यामि तुभ्यं कन्यां भवानपि । पुत्रार्थी चेदिहोत्पन्नो स नै पुत्रो भवेदिति ।

See also in the same connection **Manu** III. II. IX. II. and IV. 127. **Gautama** XXVIII. 17-18. And other texts cited in Balambhatti at pp. 175-176.

2. See *Rnmehandra Krishna Joshi vs. Gopal Dhondo Joshi*, 32 Bom. 619 62.6 627.

For a detailed discussion of the gotras see Balambhatti page 17-192.

3. Ch. IV. 2.

4. Ch. III. 5.

Some¹ even are of opinion that a girl having a Gotra even of the mother² is not marriageable. Because of an expiation ordained in the text, viz :—"For having married the maternal uncle's daughter, as also one of the mother's⁶⁵ Gotra, and similarly one having common *Pravaras*, one should abandon her and should perform *Chândrâyana*." 5

Here by the use of the word *a-sapindâm* 'a non-sapindâ' there is the prohibition for the daughter of the father's sister, of the mother's sister, and the like. Likewise, by the word *Asagotrâ* 'not of the same *Gotra*' is the prohibition of who 'even though a *non-sapindâ*, and descended from a separate line of ancestors, has yet a common *Gotra*. 10 By the expression *Asamâna-Pravarâ*—one not having common *Pravaras*, is a prohibition of one who though an *a-sapindâ* and also an *a-sagotrâ* has yet a common *Pravara*.

Moreover, the text *Asapindâm*³ etc., applies to all classes, because Sapindâ relationship exists everywhere. (While) *asamânârṣha gotrajâm* 'born in a family not having a common *Arṣha* and *Gotra*,' 15 has a reference only to the first three⁴ classes. Although of the *Kṣhatriyas* and the *Vaisyas* there is an absence of a *gotra* of their own, still the *Gotra* and *Pravara* of the *Purohita* i.e., family priest, are to be understood. 20

Thus *Āsvalayana*⁵ having premised "he takes the *Pravara* of his sacrificer", says "the *Kṣhatriyas* and the *Vaisyas* take the *Pravara* of the *Purohita*."⁶

In the case of (marriage with girls who are) *sapindas*, *samâna-gotras*, or *samâna-pravaras*, the condition of wifehood itself does not 25 come into being; while in the case of girls who are afflicted with disease, and like other girls, the condition of wifehood does come into being, and yet there is an objection for a worldly consideration only.

1. See *S'âtatapa* cited in *Smṛtichandrikâ* p. 70. 1. 23.

2. Means of course the gotra of her family by birth i. e. of the maternal uncle's *gotra*.

3. In. Yajn. 52 above.

4. See above Verse 10. वेदविक्रस or the *dwijas*, the twice-born.

5.

6. See 32 Bom. at p. 627.

15 In the explanation of the word *Asapindām* it has been said that *Sapinda* relationship arises from particles of one body having entered into the body either immediately or through transmission by descent. But inasmuch as such a condition may hold with all and everywhere in this widely expansive world¹ that has no beginning, and so there might occur the fault of over-pervasion, so the Author says

Yājñavalkya, Verse 53 (2).

Beyond the fifth and seventh (removed) from the mother and the father respectively. 53.

10 MITĀKṢHARĀ: Mātrto, from the mother i.e., in the mother's line, panchamādûrdhvam, from the fifth, beyond; pitṛtah, from the father, i.e., in the father's line, saptamādûrdhvam from the seventh, beyond; the *sapinda* relationship ceases is the supplement.

15 Therefore, though this word *sapinda*, although by its individual force is in use everywhere, yet like the words
*Page 14. *Nirmantha*³, Pankaja, &c., has only a restricted application. Thus the six *sapindas* beginning with the father (upwards) and the son and the six rest and one's

1. अतिप्रसंग

2. शेषः i.e. the preceding clause becomes complete by taking this as supplementary to it. Thus put, it would read as follows:—पञ्चमात्सप्तमादूर्ध्वं मानुतः पितृ-
स्तथा सापिण्ड्यं निवर्तेत. i.e. *sapinda* relationship ceases after five degrees in the mother's and seven degrees in the father's line.

3. Here the Author stresses the position that although by its literal interpretation the word *sapinda* would have a very wide application, it would not be difficult to imagine a claim based on *sapinda* relationship by persons who are far removed from each other e.g. 40, 50, 60 degrees from the common ancestor, some portion of whose blood will be found to flow through the veins of the remote decedents. Viṣṇuśeṣvara says that here, the technical, limited significance attached to the word is alone to be taken. It is not purely the etymological (योगिक), but a combination of the etymological and the technical (योगरुद्ध), sense is to be taken as intended here, and he gives two instances, one from Vaidic literature and another in popular use.

निर्मल्य—lit. means anything which is produced by rubbing :—(see Bālam-
bhatti p. 192 ll. 12-15).

पंकज lit. produced in mud. It generally is used for a lotus, or for a frog.

As the words have a restricted significance on account of usage, so simi-
larly the author says that the word *sapinda* has a restricted significance.

own self the seventh. Even in the case of a digression¹ of the line, the person from whom begins the digression of the line, taking him, (as the first) one should count onwards as far as the seventh. Thus everywhere should the application (of this rule) be made. Therefore beginning from the mother and counting onwards, her father and grandfather to the fifth² ancestor is understood to be the “fifth from the mother.”

5

Similarly beginning from the father and counting his father and onwards to the ancestor in the seventh degree is understood to be the “seventh from the father.”

10

In the same manner “in the case of two sisters, or a sister and a brother, or a brother’s daughter and father’s brother, in regard to marriage, the two being the first, from them the difference in branches is counted”.

Although it has been stated by Vasiṣṭha³ “The fifth and the seventh from the mother and the father”, and also “Going beyond three from the mother and five from the father,” by Paithinasi, yet these (texts) intend a prohibition as to earlier degrees, and not with a view to reach that as the limit, and thus there is no conflict among any *Smṛtis*.

15

20

This rule moreover is to be observed in regard to the persons equal by caste. As for persons differing by caste there is a special rule. As says S’ankha: “If persons born of one are many, begotten on different women of a different or the same class, they have the same *pinda*, but have different (periods of) purification; the *pinda*, however, recurs in the three (generations only).”

25

From one, such as from a Brâhmaṇa or like another, born are *ekajâtâh*, ‘born of one’. *Prithak-Kshetrâh* ‘born of women belonging to different classes.’ *Prithak janâh* ‘born of different women of the same class’. They are *ekapindâh*, have the same *pinda* i. e., are but *sapindas*, are *prthak s’auchâh*, of different (periods for) purification.’

30

1. संतानमेदः—bifurcation or division by branches, as will necessarily occur in the case of the lines of two brothers or sisters in the male or female line of descent. See Bâlabhāṭṭi Âchâra pp. 194-195.

2. Ther is a mistake in the print at p. 14. l. 5. For पञ्चमी पुरुषवर्तिनी read पञ्चमपुरुषवर्तिनी.

3. Ch. VIII. 9.

(The subject of) ' Different purification ' shall be stated in the chapter on " Impurities. " " The pinda recurs in the three " means that the *sapinda* relationship is only upto three generations.

In this manner where all these (qualifications) exist the
5 Author states an exception

Yājñavalkya, Verse 54.

From a great family of *S'rotriyas* and even though of established fame for ten ancestors well known, one must not (choose) if affected by a hereditary taint. 54.

10 MITAKSHARÂ : Puruṣha an ancestor is (the same as) an ancestor : By ten ancestors *i.e.*, from the mother's side five, and from the father's side five, are of established fame, such a family ; from that.

S'rotriyaṇām, those who have studied the Vedas. The
15 word ' study ' is indicative of being versed in the understanding and the study of the Vedas. Great being a family is a great family *i.e.*, rich in sons and grandsons, beasts, female servants, villages &c. From such a one, a girl should be brought, (thus it) is ordained.

Sanchârīṇo rogāḥ, *hereditary diseases*; such as leprosy,
20 epilepsy, and the like others. *Dosha*, *taint*, is that which enters the system through semen and blood. Again, neglect of duties, absence of male issue and the like others are stated by *Manu*.¹

If affected by these defects, even from well-known *i.e.*, great families, referred to before, must not be brought.

25 Viramitrodaya.

There one who has completed his (period of the) vow of celibacy, and desires for the householder's stage, the Author states in regard to him

Yājñavalkya,² Verses 52, 53, 54.

30 *Aviplutam*, ' not swerved ' *i. e.*, ' not broken ', *brahmasharya*, ' vow of celibacy, ' of whom, such a one, in such a condition. Even one who

1. Ch. III. 7.

2. Viramitrodaya treats Verses 52, 53 and 54 together.

has broken his 'semen verile', but who has performed an expiation¹ has been designated as one within the vow of celibacy.

Daśa 'ten' *i.e.* in the mother's line five, and also in the father's line five ancestors are well-known by fame; where, from such a family. Under the rule² of grammar *viz.* "In the compounds of *āhitāgni* 5 and the like, the *niṣṭhā* formed word may optionally be placed first," the past passive participle has been placed last. Or, by ten ancestors being absolutely pure and thus well-known.

S'rotriyānām 'of the Śrotriyas' *i.e.*, those who have studied an entire group of the Vedic lore, and by reason of a large family, from a big 10 family. By reason of a plenteous supply of cow, goat, wealth, and corn, well-known, *i. e.*, renowned, and yet if the same from hereditary *i. e.*, transmissible through the semen or blood—diseases, such as leprosy, epilepsy and such like defects, and as mentioned by Manu³ *viz.* "One who neglects the sacred rites, or has no male issue born, or is devoid of 15 Vedic learning, who has a thick growth of hair on the body, or is subject to hemorrhoids" and the like defects; a family which has these; apart from that. Here the expression, 'having brought' has to be taken as understood; or, the oblique case is used after⁴ dropping the affix *र*; the meaning is, 'having found (such) a family.' *Strīyam* 'woman', *i.e.*, 20 a maiden. *Udvahet* 'take to wife' *i. e.*, take by marriage. By the use

1. The अवकीर्णी प्रायश्चित्त has been set out in the *Prāyascittādhyaṃya*, Verse 280. अवकीर्णी भवेद्भत्वा ब्रह्मचारी तु योषितम् । गर्भं पशुमालभ्य नैकतं स विमुच्यति ॥ २८ ॥ See also *Vasistha* Ch. 23. 1. 3, *Manu*. XI. 118-123, *Gautama* Ch. 23. 17. 19. *Sankha* and *Likhitā*, *Angirā*, *Śāndilya* and a number of other Authors and Texts cited in the *Mitākṣharā* on III. 280 at pp. 297-299.

A general प्रायश्चित्त for धातुविच्छेदन—'breaking of the semen virile' will be found in verses 278 and 279 and the *Mitākṣharā* thereon.

2. बाहिलाभ्यादियु—*Pāṇini* II. 2. 37. The rule has been fully set out above. निष्ठा has been defined a कृत्वत्तु निष्ठा—*Pāṇini* I. 1. 26., The affixes *Kta* and *Ktavatu* *i. e.* the past passive and active participles are called *Niṣṭhā*. and निष्ठा III. 2. 102. under which the affixes called निष्ठा come after a verbal root, employed with the sense of past time. धृतार्थवृत्तेर्धातोर्निष्ठात्त्वात्.

The affix *kta* (कृ) denotes 'stated' and the 'object.' 'तयोरेव इति भावकर्मणोः कृः' while *ktavatu* (कृत्वत्तु) is Active Participial affix under the rule कर्तरि कृत् उकाविनो, *i. e.* the उ and क are इत्, *i. e.* the real affixes are त and वत् *e.g.* कृतम्—कृ + त (कृत्), and कृतवत्—कृ + कृत्वत्तु—कृतवान्; so also धुक्वान् &c.

3. Ch. III. 7.

4. त्यबलोपे—कुलात्, meaning कुलं प्राप्य—तस्मात् कलात्.

of the word *Api* 'even'—it is intended that the avoidance of a family not renowned follows by the *a fortiori* reasoning.

Lakṣhaṇyām possessing qualifications *i. e.*, external, such as described by Manu² and others *viz.* "With a body free from defects, having a gentle name, of the gait of a swan or an elephant, with moderate (quantity of) hair on the body and on the head, slender teeth, with soft limbs, and a delightful smile", and in the text. "Having made eight lumps &c." according to the method stated by Ās'valāyana³ and others, possessed of auspicious signs of internal significance having a particular invisible import.

This is only an indication. (The rule *viz.*) One free from inauspicious indications, should also be observed. As says Manu:⁴ "One must not marry a maiden with reddish hair, nor one who has a redundant member, nor one who is sickly, nor one either with no hair, or too much, nor one who is garrulous, or has red (eyes)" &c.

Ananyapārvikām 'one who has not belonged to any other' *i. e.*, either by gift or by enjoyment, has not been owned by any other man. *Kāntām*. 'lovely' *i. e.*, attractive, in short, such a one as would give pleasure to the mind and eye of the husband. For, Āpastamba⁵ says "One in whom the mind and the eye get fixed, will bring happiness."

A-sapindām 'a non-sapindā', the meaning is, not having blood relationship with one's father. So says Manu:⁶ "One who is not a *sapindā* of the mother, nor a *sagotrā* of the father, such a one is highly recommended to the twice-born for wedlock and conjugal union."

Pindā, moreover, here means 'body'. Therefore, *Samānaḥ* common *i. e.*, the same, *pindā* directly or through degrees, is the beginning of those—these are *sapindās*, that is to say, of one's own race.⁷ Under the rule⁸ of grammar *viz.* "The living descent of a grandson &c. is called optionally a *Yuvan*, when a (more) senior *sapindā*

1. *i. e.* स्फीतादपि नोद्वहेत् किमुत अस्फीतात् । नोद्वहेदेवेत्यर्थः

2. Ch. III. 10.

3. Gr. Sutra I. 5. 5.

4. Ch. III. 8.

5. I. 5. 20.

6. Ch. III. 5.

7. स्ववंश्याः । वंश means family. Here it indicates the race—lineage.

8. Pāṇini. IV. 1. 165. This is one of the series of sūtras where the implications of the word *yuvan* have been enumerated *e.g.* ×जीवति वंश्ये युवा—(IV. 1. 163) the descendant of a grandson, or भ्रातरि च ज्यायसि IV. 1. 164, the younger brother also when the elder is alive. Similar are the rules for गोत्र see अपत्यं पौत्रप्रभृति गोत्रम् IV. 1. 162. एको गोत्रे IV. 1. 93.

other than a brother is alive", it means equality. Although this word in its etymological significance equally indicates the eighth and further degrees, still it is restricted in its use as far only as to the seventh beginning with the original stock. In view of the interpretation of the rule, however, there would be the colloquial (*rāḍha*) meaning, as there is no fault of over-extension. 5

Nor can there be any incongruity¹ of a marriage with one beyond seven degrees in the father's family, that being obviated by the condition against belonging to the same gotra. Thus, therefore, the term *asapinda* in regard to its use in connection with the *sapindas* in the mother's line is to be regarded as with a purpose. 10

The chief meaning, however, is here being discussed: Thus of the word *sapinda*, beginning from one common body, is its etymological meaning, or colloquial significance controlled by its use. Here belonging to one's family beyond seven degrees from the common stock is not intended to be indicated, as that would be cumbrous. Even with a recurrence of the etymological sense, the meaning which the word carries (in usage) is not affected, as is seen in words like पंकज *pankaja* and others of that type which are used by the force of their etymological² sense. 15 20

In the case of the maternal uncle, a sister's son, and the like,³ although there is *sapinda* relationship, there is no impurity,⁴ by reason of a special text. Thus: "The *sapinda* relationship in the same *gotra* is indeed to be known to extend to seven degrees; in a different *gotra*, however, that should always be regarded as only for five degrees," this text is only intended to permit a marriage with the sixth and the rest in the mother's *gotra*. 25

The text of the Brahmapurāṇa "the *sapinda* limit of the daughters among same *varṇas* is for three degrees" as also the text of Vasīṣṭha, viz., "Of a married woman, however, the *sapinda* limit, for three degrees" is to be used in regard to impurity or affirmation. Therefore the texts are to be understood as indicating simply that after three degrees, upon the death of a daughter there would be no impurity 30

1. आपत्ति—An undesirable occurrence.

2. यौगिक—See note above.

3. i.e. Connected by decent through a woman born into the family or married into another family, e.g. a sister's or daughter's son; or born into another family, but married into one's own family. e.g. Mother's brothers &c.

4. आशौच is either for 3 or 10 days. See Yajna. III. 18. त्रिरात्रं दशरात्रं वा &c.

of death, nor a break, and not as turning away the meaning of the expression *sapinda* relationship, for it would be in conflict with the text of S'ankha *viz.* "The *sapinda* relationship, however, in the case of all is by the *gotra* for seven degrees," and taking it as multi-significant would be cumbruous also, and from the word *sapinda* seven generations from the origin is the only significance that is intended to be created.

Thus, therefore, the text of S'âtâtapa *viz.* "After the fifth and the seventh degree from the mother and the father respectively, the *sapinda* relationship ceases; this rule holds for all varṇas" is only a repetition of what was reached by regard to its significance, and the expression 'beyond the fifth' is indicative of the eighth and the following.

Some, however, on the strength of this very text regard the degree beyond the fifth from the mother and seventh from the father, as the result of usage restricted by use.

Now, even thus, a wife may not have the *sapinda* relationship with the husband, as there is no connection by descent from a common ancestor. The answer is, no; upon the authority of An abjection, the S'ruti¹ text: "Bones with the bones &c." there and its answer. is the entering of the blood into that of the husband.

According to Harinâthopâdhyâya, Vâchaspatimisra and others "even of their *sapindas*, the *sapinda* connection is through them only." In fact, however, there is no authority for a *sapinda* relationship for one beyond the seventh degree and belonging to a family other than one's own. Nor, however, would the etymological meaning given above be of authority there, because by the force of a constant use, even of one belonging to one's own family, the colloquial may be controlled by the significance obtained by usage.

If, again, it be objected that by reason of the text of S'âtâtapa just cited that sense has no scope for application, it is not so, because even then, of persons belonging to different *gotras* the sixth and the seventh are not included in the *sapinda* limit. Not that according to the *S'âstra* in whomsoever the word *sapinda* may be used, to all of them generally the restrictive sense in (special) use is to be applied.

Or, let it be. If it be considered as having a multiple meaning, it would be cumbersome both ways. Use on rare occasions has not the strength to establish it, the texts of S'âtâtapa and others referred to having been intended only for limiting the period of impurity, their object is not for that, and lastly the constant use which is helpful as giving strength, having a reference to persons in one's own family only.

Moreover, if *gotra* be the same as *sapinda*, it would be in conflict with the rule 'the *sapindas* are uterine relations,' that being explained in the digest of Prāmāṇika, as *Nābhik* 'uterus', i.e., the membership of the family as far as seven generations; those of whom that exists are *sanābhayaḥ* coming from the same navel or uterus.

And, hence, only "The *sapinda* relationship, for all, by the *gotra* is for seven generations", in this text the word *Gotra* is used as expressive of a family and excluding another *gotra*.

Yaviyasim—'junior', i. e., in age, as well as in size, for Garga also says: "One should marry a woman who is junior by age, as well as, less developed in physical form." *Aroginim* 'not affected by disease,' i. e., not affected by any of the serious maladies such as leprosy, epilepsy &c.

Bhrātrmatim 'one having a brother' is with a view to obviate the possibility of her being claimed as an appointed daughter. As says Manu¹: "One, however who has no brother, as also one whose father is not known, a wise man must not marry, for fear (lest she may be claimed) as an appointed daughter, or of² a sin." Therefore, even if one be without a brother, if there be no fear as to her being an appointed daughter, she may certainly be married. By the term 'brother' *bhrātā* the son of the father is generally contemplated, the fear of an appointed daughter is dispelled by him alone.

Asamāneti 'not common &c.'. *A'rṣham* means *Pravara* such as *Aurva* &c. *Gotram* such as *Vatsa* &c. is well known. *Samānam* 'common' i. e., the same, are the *arṣha* and *gotra* of whom; such a one is *Samānārṣhagotra*, one having the same *arṣha* and *pravara*. From him born is *Samānārṣhagotrajā*, 'born of one having a common *arṣha* and *gotrā*.' One other than such. This is the meaning.

Here, moreover, "not born from one having a common *arṣha*," "not born from one having a common *gotrā*" each implies prohibition. Since Gautama³ has declared that "a marriage shall take place with those

1. Oh. III. 10

2. पुत्रिकाधर्मशंकाया—This may be understood, as has been done by Medhātithi, in two ways :—

(1) पुत्रिकाधर्मस्य शंका—fear of the rule as to a पुत्रिका being set up; or

(2) (a) पुत्रिका शंका and (b) अधर्मशंका—(a) this is explained above. (b) since her father is not known, it may turn out that she was a गृध्रपुत्रा or otherwise under a cloud.

3. Oh. IV. 2.

not having common *pravara*”, as also on account of the statement by Manu¹: “She who is not a *sagotra* with the father (of the groom).”

The section on the ground of sameness of *pravaras*, moreover, is to be taken jointly² by name and number. Thus, where one or two are
5 different there certainly is a dissimilarity.

Here, moreover, the prohibition about the sameness of *ārṣha* and *gotra* is in regard to the three higher classes, since a *śūdra* has no *gotra* &c.

Although, for *Kṣatriyas* and *Vaiśyas* also there are no *pravaras*,
10 still there the prohibition is of the *gotra* and *pravara* only of the family priest, since Asvalayana after stating that he shall mention the *ṛshis* of the sacrificer³ has stated that “For the *Kṣatriyas* and *Vaiśyas* those of the *purohita* be the *pravaras*. ”

Here by the expression ‘*asapindām*’ &c. ‘not a *sapindā*’ &c.
15 similar rule (is indicated) as before explained. Thus, by one who is a *sapindā* of the mother as also one who is a *sapindā* of the father, viz. ‘not born of one having the same *ārṣha*’ of one born in one’s family and having the same *pravaras*, of a different *gotra* or of the same *gotra*, by ‘born of the same *gotra*’ not of the same family, and not having the same
20 *parvaras*, of the same *gotra*, of a the same family, and generally of the same *pravara*, this is a prohibition. There being no fault in what was prohibited by one particular again being particularised by prohibiting what was prohibited.

Thus for the prohibition of the daughter of a paternal Bandhu and a
25 maternal Bandhu to whom these three qualifications apply, the Author says *Panchamāditi* ‘Beyond the fifth &c.’ *Mātṛtaḥ* ‘in the mother’s line’ i.e., from the original ancestor of one’s own mother, beyond the fifth, i.e., other than as far as the fifth, ‘in the father’s line’ as of the original ancestor of the father, beyond the seventh, that is inclusive of any one
30 other than as far as the seventh. Thus there is a prohibition even of one who is one’s own descendant who is seventh from self, and even though of a different *gotra*.

Here, moreover, the original stock of one is intended as being of the same family only. Thus, the marriageableness is approved of law
35 of even one who is sixth from mother’s maternal grand-father and the rest, and is not opposed. The ‘mother’ here, however, is to be

1. Oh. III. 5.

2. i.e. together, so that if of the three *pravaras* only one is similar, or of five, only two are similar, then there would not be the objection on the ground of *śimāna-pravara*. See Balambhatti p. 179. l. 11. पञ्चानां त्रिषु सामान्यादविवाहस्त्रिषु द्वयोः । भुवङ्गिरीगणेष्वेवं शेषेष्वेकोऽपि वार्यते ॥

understood as one¹ whose blood has caused the beginning of one's own self, and thereby would be a prohibition for the daughter of the father's mother's father. And thus the usage regarding the marriage of one beyond the seventh degree from father's maternal-grand-father and the rest, also holds good.

5

It should not be contended that in such a case, the sixth from him may be one marriageable, because that has been observed. Hence, also, the case of the father's mother, or of a mother, is (like) that of the mother herself, and the sixth from these may be marriageable so say even the secondary followers. For avoiding these, however, the authority is the usage of the *Śiṣṭas* only.

10

Thus is the text in the *Vishṇu Purāṇa*:² "One who is the fifth from the mother's side, and seventh from the father's side, a householder may marry such a maiden according to the rule of the law, O King!" The statement in the *Mārkaṇḍeya Purāṇa*³ moreover *viz.* "One may marry one who is seventh and fifth respectively from the father and the mother" is indeed to the same effect, since it is given as a limit in the chapter regarding prohibition. 'After leaving'⁴ should be understood, and then it should be applied.

15

Thus, the term 'householder' in these two texts has the same import as the text under consideration, and is indicative of one having a desire to become a householder⁵ after he has performed the *Samāvartana*, and it has also been so explained in the digests, so say the *Sāṃpradāyikas*.

20

Others, however, maintain that these two texts are in the nature of an injunctive rule, their being construed as one rule by implication would lead to the fault of *अतिरक्ति*. Nor should it be said that this cannot be, on the ground that marriage has been ordained as a rule as a matter of option, if so desired, as in the case of a meal, as it is likely to be an injunctive rule for a situation reached as part of the (particular) stage of life.

25

An objection stated said that this cannot be, on the ground that marriage has been ordained as a rule as a matter of option, if so desired, as in the case of a meal, as it is likely to be an

30

Nor would there be a conflict with the text of *Paithinasi viz.* "One should marry a maiden who has not the same *Arśhas*, one should avoid five from the mother's side, and five on the father's side," as that text is (applicable) when an eighth and onward is not available. Or, the

35

1. *i.e.* One's own mother, from whose womb one is born, and not any other extension of the term.

2. III. 10-23.

3.

4. *हित्वा*—*i.e.* after leaving or omitting the seventh and the fifth.

5. *गृह्य*—This is in anticipation of the difficulty which might be suggested by the use of the word *गृह्य*—'a householder.'

clause "three on the mother's side &c." has a reference to one of the same *jāti*, or to marriages in the *Āsura* or like forms, and they also say, that the avoidance of the fifth on the mother's side by a rule had the object of restraining alliances which would lead to a commixture.

- 5 Here, the text of Vyāsa: "Some do not wish for a marriage one who has the same *gotra* as the mother's; he may, however, marry unhesitatingly when the birth and the name are not known." 'Same *gotra* as the mother's' *i.e.* having the same name as the mother's, since the word 'name' has been mentioned in the concluding line, after the manner of the rule¹ stated in regard to 'the unctoned pebbles.' and since in the passage 'Gotra as a name' in the *Amarakośa*² has been mentioned the word *Gotra* as meaning a 'name', and there being no particular knowledge about the name the ignorance of one within five degrees from birth is due to its absence alone.
- 10
- 15 Sumantu: "one marrying the daughter of the father's sister, or of the maternal uncle, or one having the same *pravara*, should perform the *Chândrâyana*³ (form of) expiation; and giving her up, should grant her maintenance." Among the Southerners, however, the custom of marrying the maternal uncle's daughter is certainly a bad custom.⁴
- 20 Nor should it be contended, from the instance of Arjuna and others marrying Subhadrā and others and taking these as precedents, that the above cannot be maintained. As in the case of one Draupadi

1. This is called वाक्यशेष maxim stated by Jaimini at 1. 4. 29. as संदिग्धेषु वाक्यशेषात् 'In doubtful cases, doubts are set at rest by the aid of supplementary passages. Arthavada passages are taken as injunctions. And it often becomes difficult to determine which *arthavāda* refers to which injunction. At times, there may be doubts as regards the injunction itself e.g. in the text अक्तः शर्करा उपदधाति 'unctoned pebbles are to be put in', the question arises how are these to be unctoned, by which liquid? This doubt becomes solved by considering the supplementary passage तेजो वै घृतम् 'Ghee is teja'. A combination of the two by taking this as the supplement of the first passage yields the result that the pebbles are to be unctoned with ghee. So in the present instance a connection can be established between the first and the second line by taking the word *Gotra* in the first to mean name in the second.

2. Amara. Nānārtha Varga III 3-180. In the passage '*gotra* as a name also,'

3. A.—This has been set out by Yajnavalkya at III, 324 thus:—तिथिवृद्ध्या चरोमिण्डान् शुक्ले शिख्यण्डसंमितात् । एकैकं वृद्धस्यैकं षण्णं पिण्डं चान्द्रायणं चरेत् । See p. 337. See also *Prāyaschitta Mayukha*. Gharpure's edition page 24-25 where the whole passage and all the alternative courses have been given.

4. दुराचारः—An illegal ussage.

having been married by five—which is like the action of the Gods, these cannot be followed by others.

Moreover by reason of connection through the mother, women become unmarriageable as far as the seventh, upto the fifth, of all others.¹ “All the wives of the father are (as) mothers, their brothers are maternal uncles, their daughters are sisters, the children of these are sisters' children, these if married, bring about a commixture of blood; similarly, is the rule about the teacher also.” ‘As far as the seventh’ has a reference to the *sapindā* through the mother on account of the texts of *Likhita* and *Manu*.² From the text of *Vyāsa* also: “One who is a *sapindā* of the mother, should be particularly avoided by the twice-born.” *Brothers*, the uterine only, there alone being the force of the word brother. 5 10

Here some say that in the word ‘these’ *tāh*, daughters alone are included, as the same cannot be indicated by the word, *apatya*, ‘child’, which is in the neuter gender. Therefore, the clause ‘the children of these are the sister's children’ is only intended to reprobate daughter, there is no objection for a marriage with the maternal uncle's daughter's daughter. That is not so. For the clause ‘the children of these are the sister's children’ cannot indicate any reprobation. Therefore by the word *Tāh* ‘these’ their children appearing in the form of daughters, are not intended to be referred to. 15 20

Nārada says :³ “Those who contract a marriage within the fifth or the seventh, and those who have children, all these become degraded, and are equal to *Sūdras*.” *Gautama* :⁴ “Marriage (shall be) with those who have not the same pravara, are beyond the seventh among the paternal kindred of the stock, and from the maternal kindred, beyond the fifth.” This, moreover, by regard to harmony with other texts, has a reference to the father's side. *Bījī* ‘stock’ i. e., one having the seed which has been the cause of one's family. Some interpret it to mean one who castes the seed in the wife of another. 25 30

Other auspicious indications may be gathered from other *Smṛtis*; these have not been written here from fear of prolixity.

1. This is the text of *Sumantu*. See *Bālabhṭti*. p. 172 ll. 25-27.

2. See *Manu* III. 5.

3. Not found in *Nārada*. A similar text however, has been attributed to *Marichi*. See *Balambhatti* p. 192 a 22. Also *Smṛti Chandrikā* p. 72 e, 6.

4. Ch. IV 24.

Among these, the prohibitions such as 'not having the same *pravra* or *gotrā*' and the like, are based upon an invisible purpose, and in an infringement of these the condition of wife-hood itself does not come into being, the term 'wife' like the words 'Yūpa', 'Āvahaniya' &c. being
 5 expressive of a particular sacrament having been performed, and that, moreover, would not be properly derived in the absence of the causes.

On an infringement of the rules regarding prohibition, which have a visible purpose, however, the condition of wife-hood does certainly come into being; but that, on account of the infringement of prohibition,
 10 tion, &c., there has to be an expiation only; this is to be marked.

Having thus described the restrictive rules (Niyama) in selecting a girl, now the Author explains the restrictive rules relating to the bridegroom to whom a girl should be given.

Yājñavalkya, Verse 55.

15 The bridegroom, too, must be endowed with these qualifications, viz. (he should) be of the same *varṇa*, be a learned man in the Vedas, one whose virile power has been carefully examined, young, wise, and beloved of all. 55.

20 Mitākṣharā—*Ētaireva by these too*, i.e., as mentioned above *gunairyuktaḥ* 'endowed with qualifications, *varo bhavati* is fit to be a bridegroom; and also be free from all the defects.

In reference to him, there is another special condition. (He should be a) *savarṇa*, of the same *varṇa*, or class i.e. of a higher class, but never of a lower class.

25 S'rotriyaḥ a learned man in the Vedas i.e., himself versed in understanding and studying (the Vedas). *Yatnataḥ*, carefully i.e., by a special method, in virile power tested *parikṣitaḥ*. The method, moreover, has been pointed out by Nārada¹ thus: "One whose semen floats in water and whose urine is sounding and foamy may
 30 be regarded as having masculineness by these tokens; by the opposite, however, to be an impotent."

Yuvâ, young, not old. Dhimân, wise, having an accomplished mind in regard to wordly and Vaidic affairs, Janapriyaḥ, beloved

1. Oh. XII. 10. There is a difference in the text printed here and in the edition by Dr. Jolly. It is this: रेतोऽप्योत्स्रवते नाप्नुु where as the version in the text is यस्याप्नुु प्लवते बीजं, etc. The Viramitrodaya also quotes similarly.

of all men, i.e. for whom by reason of a soft speech preceded by a smile and the like causes people are actuated to feel an intense attachment.

Viramitrodaya.

In regard to the selection of a bride, having stated a rule as above, 5
the Author states a rule regarding a bride-groom to whom the bride should be given

Yājñavalkya, verse 55.

Ētaigunaih 'by these qualifications' i. e., by all the aforestated qualifications excepting those of being owned by another, not being junior, and not having a brother. *Savarṇah*, 'of the same class' i.e., not of 10
a lower *varṇa*. *S'rotriyah* 'learned in the Vedas', this refers to the three higher *varṇas*. *Yatnāditi* 'carefully' i. e., by the method stated by Nārada: "One whose semen floats in water, and whose urine is sound-
ing and foamy may by these tokens be regarded as having masculineness; 15
by the opposite, however, an impotent." *Yuvā* 'young' i. e., not old. *Dhīmān* 'wise', i. e., having an accomplished mind in regard to worldly and *Vaidika* affairs. *Janapriyah*, 'beloved of all men' i. e., for whom a large number of people have intense attachment.

Here the qualifications of youth and the like are by way of praise. Those, however, which import an examination as to the virility and the 20
like are intended as (laying down a) restrictive (rule), and thus it is a matter of inference as to what is imperative and what is otherwise. Here by *Savarṇah* 'of the same class', it has been stated that not of a lower *varṇa*.

MITĀKSHARĀ

2

Marriage is of three kinds, as for sexual enjoyment, or for a son, or for a religious purpose. Among these, 30
* PAGE 16. the marriage for the sake of a son is of two kinds, *Nitya*, and *Kāmya*. In the *Nitya* marriage for the sake of a son, by the text "the bridegroom must be of the

1. नित्य, नैमित्तिक and काम्य are the three main varieties of Acts. The daily sacrifices of all kinds e. g. the bath, sandhyās, the fire sacrifice &c. are नित्य. Performances which are not of daily occurrence, but fall on special occasions are नैमित्तिक; and काम्य are acts undertaken for a special result in view and not falling under either of the two above stated.

same class and learned in the Vedas," it is shown that the wife of an equal class is the principal.

Now with a view to mention a secondary rule¹ with regard to a Kâmya marriage in conjunction with a Nitya the Author says

5 Yâjñavalkya, Verse 56.

As to what has been said that the twice-born may take a wife from the S'ûdra, that is not approved of me, because in her, he is born himself. (56).

Mitâksharâ.—Yaduchyate, as to what has been said :
10 viz., " but for those who through desire proceed (to marry again) the following females, (chosen) according to the (direct) order (of the castes), are most approved." Premising thus (and)² " For a Brâhmaṇa four wives, for a Kṣatriya three, for a Vais'ya two," (and³ thus),
" to the twice-born, marriage with a S'ûdra woman ", yet, naitad,
15 it is not approved of Yâjñavalkyasya matam.

Yasmâd, because, ayam, he, the twice-born, tatra, in her, swayamjâyate, is born himself. As says a S'ruti⁴ " A wife becomes only then a real wife when he is born in her again."

Here, moreover, by assigning the reason " that in her he is
20 born himself," or by prohibiting a marriage with a S'ûdrâ woman for one who has set about begetting a Naityaka son, there happens to be a permission for begetting a Kâmya son, which is secondary to the Naityaka son,⁵ for a Brâhmaṇa, a Kṣatriyâ and a Vais'yâ woman, and also for a Kṣatriya, a Vais'yâ woman.

1. अनुकल्प.

2. Manu Oh. VII. 12.

3. Vishnu Oh. XXIV. 1-5.

4. See Manu & Vishnu.

5. Aitareya a Brahmana VII. 13, 10. See Kalgaṇḍa v. Somappa 33, Bombay, 674. The meaning is that the wife is called ज्याया because he himself is born (जा) in her.

6. The translation is based upon the reading given in other editions e.g. in Setlur's at p. 38 which is different from the one printed in this edition. That reading is as follows:—नैत्यकपुत्रोत्पादनानुकल्पे काम्ये च पुत्रोत्पादने ब्राह्मणस्य क्षत्रियाविश्ये, क्षत्रियस्य च वैश्याभ्यनुज्ञाता भवति.

Viramitrodaya.

And thus suspecting an intensive inclination by the twice-born for marrying a Śūdrā, the Author says

Yājñavalkya, Verse 56.

The marriage of the twice-born with a *S'ūdrā* woman as has been 5
declared in this text: "A *S'ūdrā* woman can be the wife of a *S'ūdrā*,
she and one of his own (*varṇa*) of a *Vaiśya*; those two and one of his
own (*varṇa*) of a *Kṣatriya*; and these (three) and one of his own (*varṇa*)
for the first-born *i. e.*, *Brāhmaṇa*" by *Manu*¹ and others, is not approved
of me *i. e.*, has not my approbation, *Yasmāt*, 'because', *Tatra* 'in her' 10
i. e., in the wife, *ātma* 'he' *i. e.*, soul of the person marrying *swyam*
eva jāyate 'himself is born', and does not cause another to be born.
Moreover, the *S'ruti*: "A wife becomes only then a real wife, when he
is born in her again." So say the *Sāmpradāyikās*.

Others, however, interpret the meaning by taking *jāyate* to mean 15
'conceive foetus' and that is censured *vide* the text of *Sankha*: "Even
in adversity a *S'ūdrā* must never be wedded by a twice-born; for, from one
born of her, no expiation is ordained."

Indeed in such a case there would be a conflict with the text of
Manu and others. We answer: No. The text of *Manu* conveys a rule in 20
special circumstances, and thus only when there is adversity that it is to

be decided according to it. The text under considera-
An objection tion by an inverse order, however, even in adversity is
and a reply. intended to exclude a marriage with a *S'ūdrā* woman,
thus what has been stated in the *Brāhma*: "The 25
Kṣatriyā, *Vaiśyā* and *S'ūdrā* maidens must never be married by the
twice-born (*i. e.*, *Brāhmaṇs*); after having married a *Brāhmaṇi*, however,
afterwards he may marry (these) at times". 'At times' *i. e.*, when
supersession comes about.

Some, however: "Marriage is of three kinds (1) for a religious 30
purpose, (2) for progeny and (3) for amorous pleasures. Among these,
as part of the duties ordained for the householder's and other orders,
which can be accomplished only by a wife, the one for a religious purpose
is only the marriage with one of his own *varṇa*. That for progeny,
however, would be in the absence of sons from a wife of his own *varṇa*. 35
Nitya and *Kāmya* of both kinds even with the *Kṣatriyā* and *Vaiśyā*
maidens. Even there, in the absence of a *Kṣatriyā* maiden, with a

Vaisyā maiden. For amorous pleasures, however, even of a *S'ūdrā* maiden also, *vide* the *Vishnu Purāṇa*: "Only for amorous pleasures, has she been mentioned for him when oppressed by love".

5 And thus, in the text under consideration, for progeny, there is permission for the *Kṣatriyā* and other maidens; of a *S'ūdra*, however, there is exclusion. Of other *Smṛtis* also will be observed an absence of conflict in pursuance of this; even thus everything is good.

10 It should not be contended that this would not be so because, having named the son born of a *Sūdra* as *Pāraśava*, the Sage has thereafter remarked:¹ "Among married wives, this rule has been ordained", and² "Of four, three, two, and one share are the sons respectively of a *Brāhmaṇa*", these having an application on the birth of sons as the incidental issue of a marriage started for amorous pleasures.

15 Similarly also: "By placing a *Sūdrā* on the bed, a *Brāhmaṇa* goes on the downward path", this and similar (other) passages are stated to be in regard to marriages contracted with the object (of the begetting) of sons, in pursuance of it. This, moreover, has been adjusted by the rule that when, it is possible, one not of a lower *varṇa* alone should be wedded.

20

MITĀKSHARĀ.

Now for one who is still desirous of amorous pleasures, though he has got a son, or has lost his wife and is not fit for entering another order, but is even anxious to remain in the order of the house-holder only, the Author states the order for marriages

25

Yājñavalkya, Verse 57.

Three, according to the order of the *Varnas*, two, and similarly one, respectively for a *Brāhmaṇa*, a *Kṣatriya*, and a *Vais'ya*. For one born as a *S'ūdra*, one of his own (class) is the wife. 57.

30

Mitāksharā: According to the order of the *Varnas*, for a *Brāhmaṇa*, *tisro*, *three*, for a *Kṣatriya*, *dwe*, *two*, for a *Vais'ya*, *Ekā*, *one*. For a *S'ūdra* however, *swā* *his own* alone can be a wife. That one of his own *Varṇa* is the principal for all has indeed been

1. Yajñ I. 92.

2. Yajñ II. 128. See Natha v. Ohhotalal 32 Bom. L. R. 1351.

3. Yaj. I 91, 92.

established. In the absence of the one preceding, the one that follows takes precedence. This is also the order in regard to the rule of begetting a son either as a substitute for a (*Nitya*) son, as also a (*Kāmya*) son.

And therefore as the son of a *S'ūdra* woman being counted as one among the sons and the statement of a share for him, *e.g.*, in passages such as ".....from a *Brāhmaṇa* is called a *Murdhāvasikta*" and "among married wives, this rule has been ordained", that refers to the son of a person desirous of sexual enjoyment, or one who is simply desirous of remaining in the *Āśrama*, and begotten as a necessary¹ result thereof. 5 10

Viramitrodaya.

When, however, one with the aforestated qualifications of one's own *varṇa* is not obtainable, and the first is either lost, or it has become necessary to supercede her owing to want of capacity, he is not fit for another stage of life, and then a marriage with a *Kṣatriyā* or other girl having come to be in course, the Author proceeds (with a view) to indicate the order 15

Yājñavalkya, Verse 57.

Varṇānupārwyena, 'according to the order of the *varṇas*, *i.e.*, to the descending order of the *varṇas*, thereby in an inverse order, the marriage is prohibited. *Yathākramam*, 'respectively' *i. e.*, for a *Brāhmaṇa*, three, for a *Kṣatriya*, two, for a *Vaiśya*, one. *Svā*, 'his own' *i. e.*, a *Sūdra* woman. Thus stand excluded one of a mixed class, the exclusion of a *Brāhmaṇa* and others having already been covered by the (use of the) word *savarṇā*. *Sūdrajanmā*, 'for one born as a *S'ūdra*, ' *i. e.*, of one born of one belonging to the *S'ūdra* caste. By this the *Pāras'ava*² also is included. 20 25

Thus, it has been indicated that a marriage of persons born in *Kṣatriya* and other girls from *Brāhmaṇa* and the rest is possible only with girls of not a higher class than their mother. 30

1. नान्तरिकतयोपन्यस्य. नान्तरिक is an inseparable result invariably connected. It is तदभावे तदभावरूपा व्याप्तिः.

In *Natha v. Chhotalal* 32 Bom. L. R. 1353 Patkar J. refers to this expression and says it would mean "does not refer to one who was born in a hidden or secret manner *i. e.* not in lawful wedlock."

2. पारशवः A son born of a *Brāhmaṇa* from a *Sūdra* wife. See *Āchāra*, 91.

MITÂKSHARÂ

The Author describes the forms of marriages

Yājñavalkya, Verse 58.

That is called a Brâhma marriage (wherein the
5 bridegroom) being invited, (the bride) is given away (to
him) bedecked according to the (giver's) means. The son
born of this purifies twenty-one persons in two lines. 58.

Mitâksharâ.--That marriage is called a Brâhma Vivâha
marriage, in which to a bridegroom possessing the above-mentioned
10 qualifications, âhuya yathâ s'aktyalankṛtâ
Brâhma marriage kanyâ diyate, being invited bedecked according
defined. to the (giver's) means the girl is given away
preceded by (the pouring of) water. The son
born of her ubhayataḥ, in two lines, purifies both sides, ten with
15 the father and the rest, in the ascending line, and ten also with the
son and the rest (in the descending line) and himself, ekavims'atim,
the twenty-first, punâti, purifies, provided he be of good conduct.

Viramitrodaya.

While mentioning the several kinds of marriages, the Author
20 states their characteristics by four Verses

Yājñavalkya, Verse 58.

In which, varam âhuya, 'having invited the bridegroom', to him
yathâ S'aktyalankṛtâ 'bedecked according to the (giver's) means', a
damsel diyate 'is given', that vivâha 'marriage' is known as the Brâhma.

Here Manu¹ states a special rule: "After having bedecked and
honoured, the gift of a daughter voluntarily after inviting (him), to one
learned in the Vedas and of good character, that is called the Brâhma
rite." Baudhâyana² also: "After having ascertained his knowledge
of the Vedas and character, where a daughter is to be given to one observ-
30 ing the vow of celibacy, that is Brâhma." Vyâsa: "Having dressed a
maiden bedecked with ornaments, and going round the fire, the purifier—
three times, bearing in mind the name and gotra, she should be given ;"

1. Oh. III. 27.

2. I. 11.2.

this rite is the Brāhma. A maiden who is donated with water, is known to be given under the Brāhma form." S'ankha and Likhita: "Where one of equal *varṇa* gives to one of his *varṇa*, and a learned to a learned man gives a maiden before menstruation, that is Brāhma." Hārta. "Having bestowed a pair of cloth according to the rules, and a benediction, 'May you two behave together according to the rules' that is Brāhma." Paithinasiḥ: "Where a maiden is given along with gold, it is the Brāhma marriage." In the Brahma Purāṇa: "Having bedecked with ornaments and according to capacity endowed with wealth." 5 10

Ubhayato 'in the mother's line as well as the father's line also'. *Ekavimśatim*. Twenty one; ten in the ascending and ten in the descending line, and oneself the twenty-first as stated by Manu¹.

Thus an offer of a maiden without any accompaniment² the marriage with one of the same *Varṇa* is the Brāhma, is the conclusion 15 reached: accompaniments, moreover, such as the position of an officiating priest, acceptance of money, or any binding agreement and the like.

Yājñavalkya, Verse 59.

(The giving away of the bride) to the *Rtvik* officiating 20 at a sacrifice (constitutes) a *Daiva* marriage. The giving of the bride, after taking a pair of cows, is an *Ārsha* marriage. The son, born of the first marriage, purifies fourteen generations, and that born of the second, six. 59.

Mitāhsharā:—That is a *Daiva* marriage,³ where during 25 the course of performance of a sacrifice, the bride being bedecked according to capacity is given to the *Rtvik*.

Where, [however, a pair of cattle⁴ being taken (from the bridegroom) the girl is given, it is an *Ārsha* form of marriage.

1. III. 37.

2. उपाधि Condition, encumbrance &c.

3. See Manu Ch. III. 28.

4. Manu says a pair or two of bovine cattle 'एकं गोमिश्रं द्वे वा वरादादाय' Ch. III 29,

Prathamajah, the son born of the first, i.e., the son of the Daiva marriage, purifies fourteen generations,¹ seven ascending and seven descending.

Uttarajah, the son born of the second, i.e., from the Ārsha marriage, purifies six, three ascending and three descending.

Viramitrodaya.

Rtvije, 'to the Rtvik' i. e., to the one who performs a sacrifice. At the time of giving the *Dakṣhiṇā*, on account of the pleasure produced by the skill in performing the duties of the Rtvik, where a girl is bestowed, that marriage is *Daiva*. That Baudhāyana² says: "While the *Dakṣhiṇās* are being distributed, where within the sacrificial enclosure..... to the Rtvik, that is the *Daiva*." Harita also: "Within the sacrificial enclosure, having given a pair of cows, that is the *Daiva*". 'Within the sacrificial enclosure', i. e., in a part of the sacrificial enclosure. Here the pair of the cow is of one's own that has been stated to be given to the bridegroom. This (form of) marriage, by reason of a condition attaching to it, is inferior to the Brāhma (form), and there is difference also.

Where, after taking a pair of cows from the bridegroom, the bride is offered to him also this (form of) marriage is (known as) as *Ārsha*. So also Devala: "Where there is an offer of the bride along with (the receipt of) a pair of cows, and to one who is well disciplined, and who is not of the same gotra, that the sages have known as the *Ārsha*". 'A pair of cows is to be given' by way of *dakṣhiṇā* to the bride-groom is the opinion of Some.

"It should be given as *Kanyā-dhana* to her" is the opinion of Kalpataru. For this³ only is the pair of cows to be accepted from the bride-groom and not as the bride-price, *vide* the following text of Devala after stating the four viz. Brāhma and the rest: "The four (forms of) marriages which are solemnised by the offer of water, are according to law; being without the bride-price and fit for the Brāhmaṇa and the *ṛshis*, redeem the families of both".

Manu:⁴ "Having taken a pair or two of cows from the bridegroom according to *dharma*, the bestowing of the bride according to the rite, is known as the *Ārsha* form (of marriage)."

1. Manu Ch. II, 38.

2. Dharma Sutra I. 11-57.

3. i. e. as कन्याधन — The maiden's property and not as a bride-price.

4. Ch. III 29.

Here, the son born of the first *i. e.*, the issue of the *Daiva* (form of) marriage purifies, seven generations in the ascendant and seven in the descending line; one born of the latter *i. e.*, of the *Ārsha* form of marriage purifies three in the ascending and three in the descending line, and himself also, the expression 'along with his own self' which is used hereafter by the Author, having a connection here also.

5

Mitāksharâ.

The Author now gives the definition of the *Prājāpatya* form of marriage

10

Yājñavalkya, Verse 60.

Where (the daughter) is given to a supplicant (bride-groom) by saying to the couple "May both of you perform together your duties," that is *Kāya* marriage. The son born of her purifies six generations on each side, together with himself. 60.

15

Mitāksharâ.--Saha dharmam charatām, may both of you perform together your duties, after having pronounced,* this undertaking to the couple with the text. The gift of a daughter is the *Kāya*, or *Prājāpatya*² form of marriage. *Tajjah*, a son born of such a marriage purifies six ascendants, and six descendants, along with himself, and thus thirteen generations.

20

1. Note the following observations of *Medhātithi* on धर्मग्रहणमुपलक्षणार्थम् । धर्मे चार्थे च कामे च तुल्ययोगक्षमतेति मिथोऽस्य परिभाषावचनस्यार्थः । यद्येनां नातिचरसि धर्मकामेषु तदा तुभ्यमियं दीयते इति कृतसंवित्कायाभ्युपगततदर्थस्य विवाहकाले यद्दानं तत्रैव समुच्चारयितव्यं सहधर्मं चरतामिति This is a form in which the father agrees to give his daughter in marriage to one who undertakes to treat her on a footing of equality and referring to *Gautama's* text viz प्राजापत्ये सहधर्मं चरतामिति (IV 5) he remarks that by the use of the word मंत्र it is pointed out that this understanding is to be treated as binding मंत्रग्रहणेन चैतद्वशीयत्यधिकृतरूपमेव प्रयोक्तव्यं मंत्रवत् ।

On this *Visvrupe* adds : referring to *Gautama's* संयोगमंत्राः प्राजापत्ये प्रजोत्पादनेच्छा-सामान्यात् प्राजापतिः स्वातकः । स एनमर्हतीति प्राजापत्यः । एवं चार्थिन इत्युवाचो मन्त्रविधानार्थः ।

Viramitrodaya.

Yājñavalkya, Verse 60.

- “Where after pronouncing the clause” may you both act according to law the bestowal of the bride is accompanied by a binding agreement, that (form) is *Kāya* or *Prājāpatya*. In the *Brāhma* moreover there is an absence of a binding under any agreement, there is no fault of ultra-pervasion. So also *Devala*: “With the object of securing the performance of religious acts by the two together the marriage under a binding agreement of a damsel after being bedecked with ornaments, is the *Prājāpatya* (form of marriage).”

Its issue i.e. a child born of a *Prājāpatya* (form of) marriage, six ascendants, six descendants and one's own self thus thirteen generations, it purifies. This is the meaning.

- According to some the reading ‘six of the family’ is considered to be better. In that view the meaning is that three ascendants, three descendants and one's self thus seven would be the meaning.

MITĀKSHARĀ.

The characteristics of the forms of marriages, viz., “Asura,” “Gandharva,” and others.

20 Yājñavalkya, Verse 61.

The *Āsura* by the acceptance of money; the *Gāndharva* by mutual consent; the *Rākshasa* by waging war and forcibly taking; *Pais'acha*² by deceit (practised) upon the girl.—51.

1. See Manu III 31-34.

2. Referring to this form and its description in Manu, Vis'varupa observes that by the use of the expression उपगमन in III. 34, some say i.e. by embrace etc., but that should not be accepted. He adds it is better to take the ordinary meaning. By सा चेदक्षतयोनिः स्यात् Vasistha also has conveyed the same meaning. Note the following observations at the end of his commentary in connection with these marriages, as they are remarkably useful in locating these local usages among several tribes. Says he (p. 68) असुरा धनवन्तः। स्त्रीसक्ता गंधर्वाः। तेनानयोः सार्ववर्णिकत्वम्। दारुणत्वसामान्याद्रक्षः क्षत्रियाः। त एवमर्हन्तीति राक्षसः। क्षात्र इत्यर्थः। छलवृत्तयः पिशाचाः। तदर्हः पैशाचः। सर्ववर्णानां चायमेवापत्कल्पः। आसुरादीनां तु यथाभिधानं क्षत्रियादि-विशेषापेक्षया च स्तुतिनिर्दाकल्पनम्। See also the remarks of *Madhākṣhi* at pages 206, 207 where at lines 16-17 he concludes thus, तस्मात्सतयोन्याः संस्कारनिषेधाद्ब्राह्मणद्विषय-त्वात्तद्वच्च विवाहशब्देऽपपत्तेः प्रकरणसामर्थ्यादौघे एवोपगमार्थः। Vasistha and Baudhayna recommend the marriages of a girl forcibly taken away and deflowered बलादपहृता कन्या मत्रैर्यदि न संस्कृता। अन्यस्मै विधिवदेया यथा कन्या तथैव सा। See also Manu III. 39 regarding the aptness of these forms for the several varnas and their excellence and low character III. 24.

MITĀKSHARĀ.

The *Āsura*¹ marriage, moreover, is *draviṇādānāt* by the acceptance of money ; the *Gāndharva* marriage, however, takes place through the mutual love of the parties. The *Rākṣsa* form is by making war and carrying away (the girl); the *Pais'ācha* marriage² is *Kanyakâchhalât* by a deceit (practised) upon the girl, viz. 5
deceitfully and fraudulently while in sleep or similar a condition i.e. carrying away the girl.

Viramitrodaya.

Yājñavalkya Verse 61.

10

Where a damsel is given by taking money in addition to the pair of cows aforestated that marriage is *Āsura*. It should not be supposed that payment of money by the bridegroom and its acceptance by the giver of the bride has been stated for the *Arṣha* and the *Āsura* marriages.

15

In that way there would come to be a sale and purchase of the bride. As says *Vaṣiṣṭha*³ : "If, after making a bargain, she is purchased, that is called the *Mānuṣha*. Therefore, to the possession of the daughter, a chariot in addition and a hundred (cows) should be given, from this passage purchase here is known." After making a 20
bargain., i.e. after negotiating a transaction favourable for a sale. Where of such a one's marriageable daughter is purchased by money, that marriage is *mānuṣha* i.e. *Āsura*.

1. A. The gist of the *Āsura* form of marriage is the receipt and acceptance of money. The word *Jñāti* includes paternal and maternal relations as well. The substance of the transaction makes it not a gift, but a sale of the girl. The money received is what is called the bride-price—which is the essential element of the *Asura* form. See *Chunilal v. Surjaram* 33 Bom. 433 ; 439. *Bai Ramkore vs. Jamnadas* 37 Bom. 18, and *Salubai vs. Keshavrao* 56 Bom. 71.

2. This refers to a custom among people known as a *Pisāchas*. The custom among the gypsies and several other communities of forcibly or deceitfully taking away a bride is evidenced even now by corresponding forms still prevailing among these. The well-known legend about the *Rape of the Sabanis* in the early history of Rome may also be noted in this connection.

3. See *Vasistha Dharam Sutra* I, 35-36, See *Apastamba* II, 6-14-11 where the same passage has been quoted. The quotation is from the *Taittiriya*

See next page.

In this way there would be a conflict with the text of Kāśyapa and others, for: "When a woman is purchased by wealth, she is not regarded in law as a *patni*, she is of no use for any rite to the Gods, nor is one for the man; Kas'yapa called her a *dāsi*."

- 5 **Āpastamba:** "Gift and a transaction of sale of a child has been ordained.¹ Not for a daughter should a father knowing the law accept as *śulka* (bride-price) even an atom. By accepting the *Śulka* (bride-price) through covetousness, a man incurs the sin of selling bovine² products. Not even a *śudra* must accept *śulka*—bride-price—while giving away the
10 daughter. Indeed by accepting the *śulka* he makes a covert sale of the daughter."

This,³ even, is not to be found in the vegetable kinds or even in regenerations even before that viz the sin of selling away a daughter for a price designated as *śulka*.

- 15 "In the *Ārsha* form of marriage, a pair of cows is the *Śulka*, so say some; but that is certainly untrue. Whether even it be small, or great, to that extent it is a sale.

- 20 **Kas'yapa:** "Those who being infatuated by avarice give away their daughter for a bride-price-*Śulka*,—these sinful ones, as the vendors of their own selves are perpetrators of a heinous crime, fall into a dreadful hell and also destroy their family to the seventh degree."

Continued from page 175.

Sambhita I 3-7. मा देवानां मिथुयाकर्माधेयम् । the passage in *Āpastamba* runs thus—विवाहे दुहितृमते दानं कार्यं धर्मार्थमभ्युपेतम् । तस्मादुहितृमतेऽतिरथः शतं देयं तन्मिथुयाकुर्यादिति । तस्यां क्रयशब्द-
स्तदु स्तुतिमात्रं धार्माद्वि संबन्धः । On this *हरदत्त* in the *उज्ज्वला* observes thus, तत्तत्र धर्मार्थं प्रजार्थः न विक्रयार्थं यस्तु तस्यां विवाहक्रियायां क्रयशब्दः क्वचित्स्मृतौ दृश्यते स संस्तुतिमात्रम् द्रव्यप्रदानसाम्यात्, न मुख्यक्रयत्वप्रतिपादनार्थम् । and at the end he remarks—'एतच्च सर्वदानं क्रयधर्मश्चापत्यस्य न विद्यते' इत्यस्य व्यभिचारनिवृत्त्यर्थमुक्तम् See also *पारस्करगृह्यसूत्र* I 8-18 आधिस्थैर्दशतं दुहितृमते, and *Sāṅkhyāna Gr. S. I 14*.

1. विधीयते i.e. is permitted by the law. But that is under certain circumstances and not absolutely. Ordinarily he is not allowed to sell a child See *Yajn. II 175*, and *Narada IV 3*, and the following text of *Kātyāyana* referred to in *Apararka* at p. 779.

विक्रयं चैव दानं च न नेयाः स्युरनिच्छवः । दासाः पुत्राश्च सर्वस्वमामनैव तु योजयेत् ॥
आपत्काले तु कर्तव्यं दानं विक्रय एव वा । अन्यथा न प्रवर्तते इति शास्त्रविनिश्चयः ॥
so also *Bṛhaspati*, quoted next pt. p. 779.

2. गव्यविक्री—It is one of the पातकाः to sell cow's milk.

3. नत्वेतद्दुमन्नात्तेव तद्वैष्वपि जन्मसु । शुल्कसंज्ञेन मृत्पेन पापं दुहितृविक्रयम् ॥

This verse is not found in the public copy.

Here in such a transaction, acceptance of money for the girl is not wrong; acceptance, however, for one's own sake is wrong, and also that a marriage does not come about; so they say. That has also been said. For Manu: ' In the case of those for whom the relatives do not accept a *Śulka*, that transaction is not a sale; (in such a case) the gift is only a token of respect and of kindness towards the maidens.' *Aṅgasaṃsyam* 'kindness' i. e. affection. 5

Āpastamba³ also: "In a marriage, a gift to the possessor of the daughter is optional and is regarded as for a religious purpose. To the possessor of the daughter, a chariot and in addition a hundred cows should be given. That would create (the status) of a couple. In regard to her the word sale is only indicative of praise, for the connection is according to law." *Kāmya* 'optional,' i. e. the subject of a desire actuated by affection. 'A chariot and a hundred' i. e. a hundred of cows plus a chariot. 'Create a couple' i. e. make them a couple, viz: produce the relationship of husband and wife. This construction is poetic. 10 15

Gāndhārva: The meaning is that where the bride and the bridegroom mutually bind themselves thus 'you are my husband' 'you are my wife.' and a marriage takes place independently of a gift to be made by the father &c. that marriage is the *Gāndhārva*. So also Manu⁵: "The reciprocal connection of the bride and the bride-groom with mutual desire is the marriage denominated *Gāndhārva*, contracted for the purpose of amorous embraces, and proceeding from sensual inclination," *Sanyogaḥ* 'Connection' i. e. company together. Thus, moreover, the *swayamvara*⁶ is also a *Gāndhārva* (form of) marriage. 20 25

Here also, is the nuptial with Vedic ritual⁵: *vide* the following text,⁶ "In marriages under the *Gāndhārva* and other (forms) the nuptial rite is intended to be performed by the members of the three *Varnas* by an

1. Ch. III. 54.

2. II. 6, 14. 11.

3. Ch. III. 32.

4. Where the bride selects the bridegroom.

5. See मदनपारिजात II p. 157. "न चासुरादिविवाहेषु सप्तगुणान्तरिकमणाभावात्पतित्वभावात् त्वयोरनुमतिरित्याशङ्कनीयम्। तत्रापि स्वीकारानन्तरमेव संस्कारविधानात्। तथा च देवलः" गौधर्वादि-विवाहेषु विधिर्वैवाहिकः स्मृतः"। See also स्मृतिचन्द्रिका p. 87 ll. 1-5.

6. Of Devala, *vide* note above.

agreement in the presence of the fire. Hence also has been narrated in traditions the marriage ceremony of *Uṣhā*¹ and *Aniruddha*.

Yuddhe 'By waging war' is indicative of use of force, since Manu² has observed: "Forcibly carrying away the bride is described as the
5 *Rākṣhasa* form (of marriage)". Therefore the result is that where the bride is carried away forcibly after overpowering the bride's party, that is the *Rākṣhasa* form (of marriage).

The (form of) marriage which takes place by deceiving the bride to be married, is known as the *Pais'ācha*. Manu³ describes the
10 deception "Where the bridegroom secretly embraces the bride when she is either fast asleep, or flushed with intoxicants, or disordered in her intellect, that most sinful among the (forms of) marriages is (known as) the *Pais'ācha*." *Upagachcchati*, 'secretly embraces,' i. e., uses her, embraces etc, and not carnally consummates, as when so deflowered,
15 there would fall about the impossibility of the ritual of the acceptance of the hand afterwards.

The ritual, moreover, has been stated in the *Bāhvrcha* *Paris'īṣṭa* thus: "In marriages of the *Bṛāhma*, *Ārsha*, *Daiva*, and the *Prājāpatya* forms, the experts in sacrifices have prescribed the oblation to the fire
20 first, and the rite of marriage has been stated to be afterwards.

"For marriages of the *Gāndharva*, *Āsura*, and the *Pais'ācha* forms, as also that which is (known as) the *Rākṣhasa*, the marriage is first for these, and the *homa* has been ordained afterwards."

In regard to these marriages, what are the duties, and what are
25 considered as a dereliction of duties, and in reference to which *Varna*? So Manu⁴ says in this connection: "The first six in the order (of their enumeration) one may know, are lawful for a *Vipra*, the four last for a *Kṣatriya*, and for the *Vaiśyas* and *Sūdras*, the same four excepting the *Rākṣhasa* (23). The sages know the first four to be approved for a

1. *Ukhā* or *Ushā* was the daughter of the great demon *Bāpāsura*. *Aniruddha* was the son of *Pradyumna* the son of *Sh'ri Kṛṣṇa* from his eldest wife *Rukmiṇi*. *Ukhā* and *Aniruddha* were secretly married under the *Gāndharva* form by mutual choice. Her father *Bāpāsura* having come to know of this put *Aniruddha* in prison, *Sh'ri Kṛṣṇa* marched out in battle and *Bāpāsura* was killed. See *Mahā Bhārata*, *Sabhā* Parva Ch. 60. *Bhāgavata* X. 62. *Hari Vana'sa* II. 118. *Vishṇu Purāṇa* V. 32.

2. Ch. III. 33.

3. Ch. III. 34.

4. Ch. III. 23-26. These verses evidence a conflict of opinion as regards the validity of the eight forms of the marriages.

Brāhmaṇa, one viz the Rākṣhasa for a Kṣatriya, and the Âsura for the Vaiśya and the Śūdra (24). Of the five, however, three are declared to be lawful, and two unlawful. The Paisācha and the Âsura must never be performed (25). Whether separate or mixed,¹ the two (forms of) marriages mentioned before, viz. the Gāndharva and the Rākṣhasa, are declared to be lawful for a Kṣatriya (26)". 5

In the order, i.e., in the order of their enumeration, the first ones. The last i.e. those enumerated last. Even among those ordained, the Author mentions those which are approved. 'Four &c.' *Vide* this text of Baudhāyana² "The Brāhma, Daiva, Ârsha, and Prājāpatya are approved for a Brāhmaṇa. Even among these the one prior, in the enumeration, is more proper." 10

Moreover the Gāndharva is unopposed to law. The Âsura, is (one of the) ordained, and prohibited; and so should be performed in the absence of the five. The Rākṣhasa and the Paisācha, moreover, are very much prohibited. For a Kṣatriya, however, the Rākṣhasa is approved. The Ârsha, Prājāpatya, and Gāndharva are unopposed to law. The Âsura and the Paisācha being ordained and prohibited, may be resorted to in adversity; there even when the Âsura is possible the Paisācha is to be the last. 15 20

The Brāhma and the Daiva are not possible; since in the passage³ "for those who are Brāhmaṇs, this always is the law. O Yudhishtīra," a restrictive rule has been stated in the Bhārata in connection with the Brāhma; and for the Daiva, the officiating priest is contemplated, but that is not so in the case of a Kṣatriya. 25

For a Vaiśya, however, the Âsura is approved. The Ârsha, Prājāpatya and Gāndharva are unopposed to law. In their absence the Rākṣhasa. *vide* this text of Paiṭhinasi: "The Gāndharva. and the Âsura for a Kṣatriya, the Rākṣhasa for a Vaiśya, and the Paisācha for a Śūdra." The Paisācha, however, in the case of extreme adversity, and the Brāhma and the Daiva are quite impossible. For a Śūdra moreover, there is no Rākṣhasa (form of) marriage. The rest, like the Vaiśya. The use of "Eva" is indicative of uniformity. 30

1. मित्रो i. e. first a mutual understanding, another a carrying away by force, as was the case in the marriage of रुक्मिणी and कृष्ण; or first carrying away, and then an understanding.

2. See Dharmasutras I. 11-10.

3. Mahābhārata XIII. 79. 1-15.

Mitâksharâ.

The Author now describes the special rules (as to the ceremonies) to be observed in marrying girls of the same or of different Varnas:

YĀJÑAVALKYA Verse 62.

- 5 The hand should be taken for girls of the same class. The Kshatriyâ girl should hold an arrow, the Vais'yâ should take up a goad in a marriage, however, with one of a higher class. 62.

- 10 **MITÂKSHARÂ** :—Savarṇâsu, in marrying a girl of one's own class, in pursuance of the rules of one's own Gr̥hya, Pânireva, only the hand, Gr̥hyah, should be taken. A Kshatriyâ girl S'aram gr̥hṇiyât, shou'd hold an arrow, a Vais'yâ girl pratodam âdadyât should hold a goad in her marriage with a person of a higher class.

- 15 A S'ûdrâ girl moreover should take hold of the end of a garment. As it has been said by Manu':—"The hem of the (bridegroom's) garment should be taken hold of by a S'ûdrâ girl marrying one of a higher class."

Viramitrodaya.

- 20 The Author mentions a special rule in regard to the marriage of a girl of the same Varṇa &c.

Yājñavalkya, Verse 62.

- 25 When women of the same Varṇa are being taken in marriage, the hand should be accepted by (members of) all the Varnas. In a marriage with one of the first-born i. e. of the highest varṇa, the Kshatriyâ bride should take hold of an arrow held in part by the bride-groom, while a Vaiśyâ damsel should similarly take a goad, these alone being regarded as in the place of the hand for an acceptance by the bridegroom. The marriage with a S'ûdrâ woman, however, has already been prohibited by the Author, and so has not been set out in the present context. It has, however, been
30 observed by Manu': "The end of the cloth should be taken by a s'ûdra woman in a marriage with the highest."

Mitâksharâ.

The Author now states the order of persons authorised to give a girl in marriage

YĀJÑAVALKYA, Verses 63, 64.

The Father, the grand-father, the brother, the Sakulyas (kinsmen) and also the mother are each entitled to give a girl in marriage. If the first have perished, the next if in a normal condition, or the one next (and so) on. (63). 5

By not giving he incurs the sin of phœticide at each period; in the absence, however, of persons who can give, the girl herself may select an eligible bridegroom. (64.)

MITĀKSHARĀ: Among these *i. e.* the father etc., in the absence of those mentioned first, those mentioned next are entitled to give away the girl¹. *Prakṛtisthaschet*, provided *he be in a normal condition i. e.*, if he has no defects like madness etc. Therefore, one who is entitled to give, *aprayachchhan bhrûna-hatyâmṛtâvṛtâvâpnoti* (and if) *does not give, incurs the sin of phœticide at each period.* 15

This, however, is to be understood in the case where the bridegroom with the afore-mentioned qualifications is available.

When, moreover, there are no persons (qualified) to give, then *Kanyeva*, the girl even, may elect *gamyam*, an eligible *i. e.* one whom she can legally wed and who possesses the afore-mentioned qualities, *varam*, a bridegroom, *she swayameva*, may herself select. 20

Viramitrodaya

Yājñavalkya, Verses 63, 64.

Pārvaṇśē, 'if the first have perished,' *i. e.* if those mentioned before are not available. *Prakṛtistha*, 'in a normal condition' *i. e.* free from the incapacity of madness, or a degradation² etc. Here, the father, the paternal grand-father, the brother, a *sakulya* or kinsman, the maternal grand-father, and the mother are entitled to give away a girl (in marriage). 25

Although from the text of the Vishṇu Purāṇa viz, 'In the absence of the one mentioned before the one next after &c.,' even when 30

1. When guardians are appointed for the person and the property of a minor, the court has no power to force upon the minor against her will, and against the wishes of the guardian of the person—a bridegroom selected by the guardian of property. See also Narada Ch. XII 20-22 also Vishnu and Smṛti Ohandrika p. 84. and the cases of *Ranganaiiki Ammal vs. Ramanuja* 35 Mad 728; *Bai Ramkore vs. Jamnadas* 37 Bom. 18. *Salubai vs. Keshav* 56 Bom. 71,

2. पातित्य such as from apostacy etc.

the mother be living, the right of the maternal grandfather to give is inferrable according to the wording of the text, still, according to actual practice, any other *Sakulya* being likely to be argued into a prior place, under the word 'prior' in the text of Vishṇu Purāṇa: "In the absence
5 of the mother, the right of the maternal grandfather would" arise; so holds the *Ratnākara*.

In the *Halāyudha Nibandha* the text of Nārada:¹ "Let the father himself give the maiden daughter, or the brother with the authority of the father, or the maternal (paternal v. 1). grandfather, or also the
10 maternal uncle, or a *Sakulya*² or a *Bāndhava*. The mother, moreover, in the absence of all, provided she is in a normal condition". Here also it should be remembered that under the same reasoning as stated before, the father, brother, and the sakulyas alone are intended to be indicated by the word 'all'.

15 *Kātyāyana*: "The father himself alone should give his *aurasa* daughter; railing (him), then own *bāndhavas*; and one other than that, the maternal grandfather, or the mother, a lawfully born daughter." *Tatonyām*, 'other than that' i. e. other than the *aurasi* daughter. Here, moreover, it is not intended that the mother can in no case give an *aurasi*
20 daughter. For, He *himself* says: "When the adult kinsmen are engaged in proper duties, or in a journey, the mother, on such an occasion, may give even an *aurasi* daughter". *Samaye*, 'on such an occasion', i. e. time proper for giving away a maiden daughter.

Aprayaṣṭhān, 'if he do not give' i. e. One entitled to give away
25 a maiden, at the time proper for giving her away, not giving her. The meaning is that at each period of her menstruation, he incurs in entirety the sin equal to the sin produced by a *brahmicide*.

As for the text of *Manu*:³ "Better may the maiden remain at home upto her death even if menstruated; but he must never give
30 her on any account to one devoid of qualifications", that is intended only for stating that when a bridegroom with good qualities is available, a maiden must never be given to one devoid of qualities, and not as conveying a literal meaning, just as in "Better eat poison, but never

1. See *Nārada Smṛti* Ch. XII. 20-21 where instead of मातामह it is पितामहो which appears to be proper and correct. The manuscript *ar* has that reading.

2. The two terms सकुल्य and मातृपुत्र placed juxtapositionally bring out the distinction clearly. Both are distant relations, indicated by the groups. A *Sakulya* is an agnatic relation, while a *Bāndhava* is a cognate.

3. Ch IX, 89.

eat at this man's home." The word *kāmam* 'better' is to be taken in consonance with the context of the passage. It would also be in conflict with various Smṛti texts such as this of Yama: "To a bridegroom endowed with qualifications, one may give even a *nagnikā* maiden according to capacity; but not so to one devoid of qualities; nor should one obstruct one who has menstruated". 5

When moreover, there is an absence of those entitled to give as aforestated, then the maiden herself should choose a bridegroom as her husband who is *gamyā* 'eligible' i.e. not of a lower *varṇa*, and free from the defects of degradation &c. Some say that this, however, is only before 10 the appearance of the menses.

Others maintain that just like one whose father is living, the right of choosing herself exists in favour of one who has none (qualified) to give within three periods of menstruation.

Vishṇu²: "Only after three periods of menstruation a maiden 15 should herself choose a bridegroom; after three periods are passed, she always acquires power over herself."

Baudhāyana³ "For three years after menstruation may a maiden await the father's order; thereafter, in the fourth year, however, she should secure a husband equal in rank. If one equal be not available, 20 she may even resort to one devoid of (the necessary) qualifications."

This, even when the giving away of a bride has not been possible by some reason or other in spite of the efforts of the father and the rest. The text of Vishṇu, however, is to be held applicable even when a suitable bridegroom as aforestated is available, and the girl is not given 25 owing to neglect &c., Thus there is no conflict.

In this respect Nārāda⁴ states a special rule: "When, however, there is no one, the maiden should approach the king; under his authority should choose a bridegroom, and after an inquiry about him, should herself wed him." 30

Mitâkṣharâ.

Punishment for taking away a girl.

1. A maiden who has not menstruated. Mark the following text noting the several terms indicative of the stages. कन्या कुमारी गौरी तु नक्षिकानामगतातेषा.
Amara Kośa. II, 6-8.

2. Oh, XXIV. 40.

3. Dharma Sūtra IV 1-15-16.

4. Oh, XII. 22.

YAJÑAVALKYA, Verse 65.

Once is a maiden given away; he who takes her away is to be punished like a thief. Even when given, he may take her back if a better bridegroom
5 comes up. (65)

Mitākṣharā:—Sakṛdeva kanyā prdāiyate: 'Once only is a maiden given' is the rule of the S'āstrā. Therefore after giving her away, one taking her back is punishable like a thief.

Thus to this prohibition which comes to be universal the
10 Author states an exception. If, as compared with the first bridegroom, a better *i.e.* more highly endowed with knowledge, high parentage, arrives, and the first also is tainted with sin or is of bad conduct, then even though given away, one may take back. This however, is to be understood (to be) before (the completion of) the
15 Seventh Step (सप्तमी). (65.)

Viramitrodaya.

For those entitled to give a girl in marriage, it is wrong not to give her away, at the proper time; similarly also after having offered, to take her back; so the Author say

20 Yājñavalkya, 65 (1).

'A maiden is only once given' away is the sense of the S'āstra, as it has been stated by Manu¹ Narada, Bṛhaspati and Kātyāyana "Once does a share fall out, once is a damsel given away (in marriage), once does one say 'I shall give'. These are the three 'ones' for the
25 good." Therefore having given her to one bride-groom, one who takes her away with the object of giving to another, should be punished like a thief.

If, however, only a verbal gift has been made, the Author states a special rule.

30 Yājñavalkya Verse 65 (2).

Dattām, 'given' *i.e.* promised to be given. As compared with the first bride-groom *Sṛgāt*, 'better' *i.e.* superior by education, family &c., *Aprajet* 'comes up' *i.e.* accepts the bride for marriage.

In this connection, moreover, Nārada² states "This rule has
35 been ordained in (regard to) the five forms of marriages viz. the Brāhma and

1. Narada Oh. XII 28, Manu Oh IX 47.

2. Oh XII, 29.

other forms. The giving away (of the bride) by regard to qualifications may be allowed in the three (forms) of the Âsura and the rest.”

‘This rule’ i. e. the prohibition of a rescision when once promised to be given. Hence, some one holds that even for bestowing upon a bridegroom endowed with better qualities, in the Brâhma and the like (forms of) marriages, a girl must not be taken back. The Author of the Ratnākara, however, interprets ‘This rule’ as meaning, ‘the rule regarding the giving of a girl (only) once.’ That, however, does not hold in the Âsura, Râkshasa, and Paisâcha forms of marriages under which, they say, that even a girl when married, if a bridegroom with qualities be available, a marriage again does not involve a sin. 10

*Page 17

Yājñavalkya, Verse 66.

One, who without mentioning her defect gives, shall be punished with the Uttama Sâhasa, and he also who abandons one who is without a defect; one, however, who falsely blames a girl shall be punished with a hundred. 66. 15

MITAKSHARÂ: He, moreover, doṣhamanâkhyāya without mentioning the defects which could be seen by the eye, gives away a maiden, such a one, *uttama sâhasam dandyât shall be punished with the Uttama Sâhasa.* The Uttama Sâhasa will be described¹ later on. *Aduṣṭân tu, a girl without a defect, however, one, having promised to marry, tyajan abandons is punishable also with the Uttama Sâhasa.* 20

He, moreover, who, even before marriage, through malice &c. maligns a girl with defects such as a protracted disease and the like, which as a fact do not exist, is to be punished with a hundred *panas* to be described hereafter². 25

Viramitrodaya.

Yājñanvalkya, Verse 66.

If one giving a girl, knowing a defect in the girl not known to the bridegroom does not mention it to him and gives her away, then he should be mulcted in th *Uttama Sâhasa* i. e. a thousand *panas*. 30

1. Vyawahâra Verse 155.

2. See Verse 365.

In the same way the bridegroom also, who, after marrying a girl¹ who is without a defect, abandons her, shall be punished with a thousand *panas*.

5 That bridegroom, however, even before the marriage, out of malice &c. and of wickedness falsely charges the girl with defects such as epilepsy &c., which do not exit, shall be punished with a hundred *panas*. This is the meaning. A *pana* will be described hereafter.

0 For the bridegroom also for not disclosing his own defect, Nārada¹ mentions a penalty, "By concealing one's own defects, he who secures (a bride), double shall be the punishment for such a bridegroom, the gift shall be rescinded, and the woman return."

5 Kātyāyana also: "Where a man accepts the hand without disclosing the defect in the bridegroom, or makes a request, he shall not obtain what is given. In regard to the defect of the girl also, this is the rule; the giver shall be punished, also the bridegroom; the giver shall give back what is taken, but this, not in the case of a couple who have begotten issue."

"Who have begotten issue" *i. e.* to whom issue is born.

MITĀKSHARĀ.

0 In the text² "not belonging to another &c." it has been declared that one should marry an *Ananyapūrvā*—one who has not been possessed by another; what is the nature of *anyapūrvā*? So, the Author proceeds

Yājñavalkya, Verse 67.

5 She, on whom the sacrament of marriage is again performed, is called a *Punarbhū*³ whether she be virgin or deflowered. She is called a *Svairinī*, who abandoning a husband, at her will resorts to one belonging to her own *varṇa*. 67.

1. Not found in the published edition.

2. Verse 52 above. कौमारं is a better reading.

3. Note also Manu Ch IX. 176; and Vasishṭha Ch. XVII. 19-20. या कौमारं भर्तारमुत्सृज्यान्मैः सह चरित्वा तस्यैव कुटुम्बमाश्रयति सा पुनर्भूमेवति. १९. या च क्लीबं पतितमुन्मत्तं वा भर्तारमुत्सृज्यान्म्यं पतिं विन्दते मृते वा सा पुनर्भूमेवति ॥ २० ॥

See also Nārada Ch. XII. 45-53, where in verse 45 seven classes of *परपूर्वा* have been described :—

परपूर्वाः स्त्रियस्त्वन्याः सप्त प्रोक्ता यथाक्रमम् । पुनर्मुखि विधा तासां स्वैरिणी तु चतुर्विधा ॥ ८५ ॥

and the three kinds of *Punarbhū* and the four kinds of *Svairinī* have been further detailed in verses 46-48 and 49-53 respectively.

MITĀKSHARĀ :—The *anyapurvā* is of two kinds—the *Punarbhū*, and the *Svairinī*. The *Punarbhū* is again of two kinds 'deflowered' *kṣhatā*, and 'virgin' *akṣhatā*.

Characteristics of Of these two, the *kṣhatā*, "deflowered" is an *Anyapurva*. one who, even before marriage, had the taint of a connection with a man. An *akṣhatā*, moreover, is one who is deflowered after the ceremony (of marriage).

She, moreover, who having abandoned a child husband at her will resorts to a man of her own class, is a *Svairinī*.

Virmitrodoya.

It has been stated that one should wed a girl who has not belonged to another *ananyapurvikām*. There, in anticipation to the question, what kind is an *anypārvikā*, the Author states

Yājñavalkya, Verse 67.

An *ananyapurvikā* is of two kinds. *Punarbhū* and *Svairinī*. Of these, one on whom a ceremony of marriage is performed another time is a *Punarbhū*. She, however, abandoning a child husband, *Kāmato*, 'at her desire,' i.e., even without a marriage ceremony, resorts to one of her own *varṇa* is a *svairinī*.

Punarbhū again is of two kinds, deflowered, and virgin. Deflowered-*Kṣhatā*—i.e., one who had had a sexual connection. This, moreover, is by implication. For it should be observed, that one even though not married, when having had a connection with another man is an *anypārvikā*.

Thus the net meaning is that one who was either married or had connection with another man must not be taken in marriage.

MITĀKSHARĀ

Thus a prohibition of a marriage with an *anypārvā* being reached in every way, the Author now mentions a special rule.

Yājñavalkya, Verses 68-69.

To a sonless (widow), being permitted by the Guru, the younger brother of the husband, with the desire for a

1. कौमारं is a better reading *Nārada* characteries such a one as the second kind of *Punarbhū*.

2. Guru—i. e. a senior in the family. This rule in Verse 68 is known as the *नियोग* or the *Levirate*. See *Manu IX. 59-60*

3. देवरः. The edder brother is like a father.

son, or a *Sapinda* or a *Sagotra*, being anointed with clarified butter, may approach when in season, 68.

5 Until the occurrence of conception, should he go; fallen otherwise will he become. In the manner under this rule a son born shall be (known as) his *Kshetraja* son. 69.

10 **MITAKSHARĀ:** *Aputrām* Sonless i. e. one who has not got a son, *anujñāto* being permitted by the father or others for (raising) a son *Devarah*, husband's younger brother, or a *Sapinda* as has already been defined, or a *Sagotra*. Among these on the failure of the (one mentioned) first, the next in order *ghṛtābhyaktaḥ* being anointed in the whole body with clarified butter, *ṛtāveva* only when she is in season, as will be described later on, *iyāt* he should approach, until conception is produced. If, moreover, he goes
15 even after, or *anyathā* otherwise i. e. in any other manner, *patitaḥ* he becomes fallen.

Anena vidhinā in this manner under this rule, produced, of him who had married her before, he becomes a *Kshetraja* son.

20 This has a reference to girls promised to be given, so holds the revered *Āchārya*.¹ as it has been ordained by *Manu*,² "A maiden whose husband dies after troth verbally plighted, such a one under this rule her brother-in-law may know."

Viramitrodaya.

25 The incidence of marriage and consummation being the same in their commencement and continuance, as every one must not marry a woman who has belonged to another, so she must not be sexually approached also. To such a general rule, the Author states a special one.

Yājñavalkya Verses 68, 69.

30 *Aputrām*, 'devoid of a proper son,' when permitted by the husband, father-in-law, etc., of the woman, 'upon a desire in her for a son', i. e., upon a desire for begetting a son, *devarah*, 'the husband's brother', or in his absence his *sapinda*, or in his absence even a non-*sapinda* but a *sagotra*, not being of an inferior *varṇa*, at the period of

1. i. e. Visvarūpācharya, see Introduction p. 2. In the commentary of Viṣvarūpa, however, after a long discussion, he records the conclusion that the *niyoga* has been mentioned for the *Sūdras*. See Page 76 एवं तावच्छूद्राणां

menstruation, with the entire body besmeared with clarified butter, should approach.

By (the use of) the expression 'with a desire for a son,' the sexual connection with a barren woman for enjoyment has been excluded.

In this respect Manu¹ states a special rule: "From the husband's younger brother, or from a *Sapinda*, by a woman who has been properly authorised, the desired issue should be secured, upon a failure of progeny." 5

Yama: "At the period, when she has bathed, restrained in speech, in a dark night, without letting her have the smell or touch of his moustaches, nails or hair." 10

Vishnu²: "On an appointed woman, by one of the same or a superior *varṇa*, a son begotten is the *Kṣhetraja* son". Manu³: "One who is born of the wife of one who is either dead, impotent, or diseased, when the wife was duly appointed according to one's laws, such a one should be known as a *Kṣhetraja* son." 15

The Author mentions a special condition. *Āgarbhasambhavaditi*, 'until the occurrence of conception'. By this, connection during conception stands prohibited. After delivery, however, in the case of the issue being a daughter, or not fit, or immediately dead, he should certainly have connection again, since Manu has used the word 'desired'. And what is desired is the absence of that which would induce an incapacity for the Vaidika performances of a son, otherwise the connection would be in transgression of the prescribed rules. For Manu⁴ also: "Those two who while under appointment, discarding the rule, if they carry on according to their pleasure both of them become degraded as guilty of an incest with a son's wife or with a preceptor's wife." 20 25

Anenetyādi 'under this, etc.'. Therefore, with such a one even though not owned by another, having connection is no sin; since it has the sanction of the rule regarding the begetting of a *Kṣhetraja* son. This is the meaning. He is of the owner of the wife; such is the general language.⁵ 30

1. Ch. IX. 59.

2. Ch. XV. 3.

3. Ch. IX. 167.

4. Ch. IX. 63

5. प्रायोवादः General feeling or opinions.

When, however, the husband's brother &c. being without issue, enters into an agreement, viz.: 'Here the child which will be born shall belong to us two equally' then that son becomes the son of both the owner of the seed and of the soil. That Manu¹ has said: "By a special agreement as to sowing, where the soil is given for the seed, of that both are regarded as sharers, the owner of the seed as well as of the soil."

It may be so. But it would be in conflict with this text:
 "Never should a widowed woman be appointed for another by (members of) the twice-born classes; indeed by appointing for another, they would (be guilty of) destroying the ancient law"

This has been summed up by Bṛhaspati thus: "The *niyoga* has been mentioned by Manu, and has been prohibited by himself also. On account of the deterioration due to the *yuga* (cycle time), it is not possible by others to have it performed according to the rule. Men in the *Kṛta* and the *Tretā yugas* were accomplished in austerities and knowledge as also in the *Dwāpara*. In the *Kali* age loss of potentiality in men is produced. The several sorts of sons as were made by the ancient sages in times past cannot now be made by modern immasculated men."

20

MITĀKSHARĀ.

The author states a rule regarding unchaste women.

Yājñavalkya, Verse 70.

Deprived of authority, without a toilet, with food barely sufficient to sustain the body, humiliated, sleeping on the floor, an unchaste wife should be thus compelled to dwell. 70.

MITĀKSHARĀ:—She who commits adultery, she *ṛtādhi-kârâm*, deprived of authority i. e., the maintenance of servants and the like powers and the management taken away; *malinâm*, without a toilet i. e., without collyrium, ointments, white cloth, or ornaments; Pindamâtropajivinîm, with food barely sufficient to maintain the

1. Ch IX. 53.

2. Ch. IX. 64.

body *i. e.* having a meal just sufficient to sustain life. By censure &c.,
paribhūtām, *humiliated*, sleeping on the ground
*Page 18. floor, must be compelled to dwell, only in
his own house.

This is with a view to produce repentance, and not as a purification; for the rule of purification has been separately laid down¹
“What (has been laid, for men (for adultery) with others’ wives let that penance be caused to be performed by her.”

Vīramitrodaya

As for a man, for a connection with one who had belonged to another and the transgression of the rule, so it is a sin for a woman also in having connection transgressing the husband. To indicate this the Author mentions a (process of) humiliation

Yājñavalkya, Verse 70.

Vyabhichārinīm ‘An unchaste wife’ *i. e.* having (with another man) a connection otherwise than as ordained; r̥h̥tādhihārām ‘deprived of authority, *i. e.* without the power of giving maintenance to dependants, and the like authority; Malinām, ‘without toilet, *i. e.* without collyrium, ointment while alone, or ornaments, being allowed only such a meal as is barely sufficient to sustain the body; paribhūtām, ‘humiliated’, *i. e.* reproached, or with an emaciated body, sleeping on the ground floor, must be made to reside in one’s own house.

This, however, in an adultery with one not of an inferior *varṇa*. For otherwise Brhaspati says: “She who has been enjoyed by one of an inferior *varṇa* should be cast off and killed also.” This, moreover, by way of preventing a repetition of adultery, and not as a purification, since a separate penance has been ordained by Manu:¹ “What (has been laid) for men (for adultery) with others’ wives, let the penance be caused to be performed by her”.

MITĀKSHARĀ.

The Author propounds the following Arthavāda by way of indicating a light penance for her

YĀJÑAVALKYA, Verse 71.

Soma gave purification to these, the Gandharva, sweet speech; the Purifier, the universal purity; and hence, indeed women are always pure. 71.

1. By Manu Oh XI. 176.

MITÂKSHARÂ:—Before marriage, Soma, Gandharva, and Agni having enjoyed women gave them respectively purification, sweet speech, and universal purity. Therefore women are to be always considered to be “pure” *i. e.*, clean for a touch, embrace, &c.

5

Viramitrodaya.

For a mental aberration and similar smaller faults by women, this rule does not hold. To point this out, the Author extols women

Yājñavalkya, Verse 71

By Soma and others pleased after enjoying in different stages
10 was given to the women the boon of purity, sweet speech, and absolute fitness for the sacrificial performances; therefore these are ‘pure’ *i. e.* the meaning is that by slight causes of impurity they do not become tainted.

Mitâksharâ.

Not that there is no blemish in her. To remove such a doubt, the Author proceeds

15

Yājñavalkya, Verse 72.

From the (effect of) unchastity, the purification is at the season; in case of conception abandonment is ordained. So also in cases of causing destruction of the phœtus or of the husband, and the like acts, as also for
20 (committing) a heinous crime. 72.

Mitâksharâ:—From unrevealed *mano-vyabhichârât*, mental unchastity, *i. e.* from the desire for enjoyment from another man the unholiness that arises of that, *ṛtau*, at the season *i. e.* at the appearance of the menses, *s’uddhiḥ*, is the purification. When,
25 however, caused by (adultery with) a *s’ûdra* and there has been a *garbha*, conception, (then) *tyâgah*, abandonment.

As it has been observed¹:—“The wives of Brâhmanas, Kshatriyas, and Vais’yas having adulterous intercourse with a *S’ûdra*, may become purified by a penance, if no issue is born, not otherwise”.

30

So also *garbha-vadhe*, for destroying the phœtus, *bhartr-vadhe* killing the husband,” and also *mahâpâtake*, (committing) a heinous crime, such as Brâhmicide, &c. and the like. By the use of

1. By Vasishtha, See Ch. XXI. 12.

word Âdi and the like, it is intended that in the case of an adulterous intercourse with a pupil, etc., also should she be abandoned. As it has been ordained by Vyâsa:¹ "But these four must be abandoned, viz., one who has intercourse with a pupil or with the Guru, and especially one who murders her husband, and who commits adultery with a *jungita*.²" *Jungita* (an outcaste) is the issue of an inverse³ connection, such as *charmakars*⁴ and the like. 5

The abandonment is only in regard to carnal connection or (allowing her to join in any) religious ceremonies, and not expulsion of her from the house, because of the rule⁵ "she should be kept confined in one apartment." 10

Viramitrodaya.

Although small, a sin does certainly occur. That, moreover, disappears merely by the appearance of the menses and no expiation is to be made in such a case. So the Author says 15

Yājñavalkya, Verse 72.

Vyabhichârât, 'from unchastity,' i.e. in the case of mental unchastity or the like. The use of the (oblivative) case termination⁶ is poetic. Here also Manu⁷: "By menstruation, a woman mentally vitiated." 20

Similarly they say that even in the case of one enjoyed by another by (the use of) force, the purification is also by menstruation alone. Some, however, say that by purification is meant only for intercourse; a small expiation does certainly remain (to be performed); by reason of this text of Vasishtha⁸: "In the case of a mental unfaithfulness, (the wife) shall live on barley⁹ or rice boiled in milk for three days, and sleep on the ground of the floor. Thereafter, upon the expiry of the third day, she shall be immersed in water, and (the husband) shall offer eight hundred burnt oblations of the *gâyatri* with the head¹⁰, and it is known that she becomes free." 25

1. See Vasishtha Ch. XXI. 10.

2. जुंगितोपगता.

3. प्रतिलोमजः see Ch. IV.

4. i. e. tanners, shoe-makers &c.

5. See Manu Ch. XI. 176.

6. i. e. of the Oblivative Case. 7. Ch. V. 107.

8. Ch. XXI. 6.

9. This is called the यावकन्नत. 10. i. e. of the गायत्री.

In the case of a greater sin, however, the husband, or the kinsmen must not allow her to live in the house; so the Author says, *garbhe iti*, 'in case of conception &c.' If conception takes place of a twice-born woman from a *S'ūdra*, abandonment is ordained. "That" says Vasiṣṭha¹.
 5 "the wives of Brāhmaṇas, Kṣatriyās and Vaiśyas having adulterous intercourse with a *S'ūdra*, may become purified by a penance, if no issue is born; not otherwise."

If the heinous crime of the destruction of a phœtus, or the murder of the husband is committed, the woman must be abandoned.
 10 The word *Ādi*, 'or the like,' is (used) with a view to include one having intercourse with the pupil, one having connection with a *guru*, and the like. So says Vasiṣṭha²: "These four, however, must be abandoned, viz. one who has intercourse with a pupil or one having intercourse with a *guru*, and especially the murderer of the husband, as also one who has
 15 intercourse with a *jungitā*." A *jungitā* is one born of an inverse connection.

Manu³ also: "Moreover, a woman, who after menstruation does not approach her husband, she should be proclaimed in the town as a murderer of phœtus, and must be *banished*."

20 **Mitākṣharā:**—The author describes the reasons for a second marriage

Yājñavalkya Verse 73.

The liquor-drinker, the diseased, the cunning, the barren, one who destroys wealth, not of pleasant-speech, and
 25 also one who bears female children should be superseded; so also the man-hater. 73.

Mitākṣharā:—One who drinks intoxicating liquor is a *surāpī*, the liquor-drinker, even though she be a *S'ūdrā* woman, as the prohibition is general viz⁴; "Half the body of the husband
 30 falls, whose wife drinks spirituous liquor."

Vyādhitā, diseased, i. e. one afflicted with a chronic disease-
dhūrtā, cunning i. e., inconsistent; **vandhyā**, barren i. e. issueless.

1. Ch. XXI. 12.

2. Ch. XXI. 10.

3. Not found in the published edition of Manu.

4. See Vasiṣṭha XXI. 15; the second half is पतितार्धशरीरस्य निष्कृतिर्न विधीयते।

Arthaghnî, one who destroys wealth i. e. who destroys or squanders away wealth. **Apriyamwadâ**, not of pleasant speech, i. e. who speaks harshly. **Strîprasûh**, one who bears female children i.e. who gives birth to female children (only). **Puruṣa-dweshîṇî**, the man-hater. i.e. who always does something injurious.

The expression **adhivettavyâ**, should be superseded, is connected with each. **Adhivedana**,² supersession, means taking another wife.

Viramitrodaya.

In the text “one who has not swerved from his vow of celibacy,” 10 and like others, it is only of the unmarried person for whom the right of marriage exists under the express text. There, intending a secondary rule, the Author mentions a second marriage.

Yājñavalkya, Verse 73.

Some, however, introduce this verse thus :—It has been stated that 15 ‘in case of a conception, abandonment is ordained’. Then, if there is no cessation from desires, how should one remain without an order in life, as remaining without an order has been prohibited. Anticipating this, (the Author says).

One who drinks spirituous liquor is a *Surâpi*, a woman, twice-born; of 20 the *Vyâdhita*, ‘diseased’, i.e., afflicted with a disease. Diseases, it should be observed, such as leprosy, etc., as are a hindrance to the performance of Vaidic rites as also epilepsy and the like, which are an impediment to the worldly acts. *Dhârtâ*, ‘Cunning’, who is in the habit of deceiving the husband. *Vandhyâ*, ‘barren’, is well-known. *Arthaghnî*, ‘one who on 25 account of extravagant expenses is in the habit of destroying wealth.’ *Apriyamvadâ*, ‘not of a pleasant speech’, i.e., one who speaks harshly. *Strîprasûh*, ‘one who bears female issue,’ i.e., who gives birth to daughters only. This can be known either on the strength of sciences such as palmistry or phrenology, etc.; sometimes by the habit of at once 30 suspecting a tendency for it on account of having seen womankind often. *Puruṣa-dweshîṇî*, ‘the man-hater’, habitually hating the husband, or averse to a man’s company. These ‘should be superseded’, i.e., should be joined to by a co-wife.

1. Bâlabhāṭṭa adds पतिसंबन्धिपित्रादिसकलपुरुषद्वेषिणी—i. e. who hates her husband’s relations, such as the father-in-law &c.

2. See also Manu Ch. IX. 77, 78, 79.

Here Manu¹ states a special rule: "A barren wife should be superseded in the eighth (year); while in the tenth, one whose children die; in the eleventh, one who is the mother of daughters (only); while one who is of a harsh speech, immediately." After the words 'eighth, &c,' the word
 5 year is to be supplemented. Since Devala has observed that "For eight years, the husband should wait for his wife after the limit." *Atiprasavām*, 'after the limit' i.e., not menstruating even at the proper time.

This, it appears, is with a view to decide the causes for supersession.
 10 Thus, therefore, in whichever causes for supersession, time has been prescribed, in all these by whatever time that (cause) can be determined, that time must be awaited for.

This, moreover, is an enumeration of causes fixed for a supersession. At his desire, however, even under other conditions (there) may be a
 15 supersession. That is stated by Devala: "Having married one, when a man desires to have another for pleasure, if competent, he should satisfy the first by wealth, and marry another." *Samarthah*, 'competent,' one having sufficient money i.e. as much money as is enough for the purpose of bringing about the satisfaction of the wife.

20 As for what has been observed by Âpastamba²: "When a wife is dutiful and has given birth to children, another must not be made; if either be wanting, he may make," that should be interpreted as applicable to a subject not covered by the text of Devala.

Yājñavalkya, Verse 74.

25 The superseded (wife) however, should be maintained, otherwise great sin will occur. Where there is harmony between the husband and wife, there the three *vargas*³ prosper. 74.

Mitâkṣharâ:—Moreover, she, *adhivinnâ*, the superseded
 30 (wife), even as before, with gifts, honour, and good treatment *bhartavyâ*, should be maintained; *anyathâ*, otherwise, by not maintaining her there would be *mahat apunyam*, great sin; and a penalty also, to be described presently.

1. Ch. IX. 81.

2. Dharmasutra II. 5. 11-11-12.

3. i. e. the first three of the four *गुरुवर्ग*s.

Not that by giving maintainance there is merely an avoidance of an unmerit.¹ For *yatra dampatyorânukūlyam*, where there is harmony between the husband and wife i. e. unity of heart, there of the Dharma, Artha, and Kāma is a daily increase.

Viramitrodaya.

Even if the fault exist which affords a ground for supersession, the superseded wife must necessarily be maintained, and not that on account of that fault there is an absence (of responsibility to maintain); so the Author says

Yājñavalkya, Verse 74 (1).

Enah, 'sin.' Otherwise, for non-maintenance says Mann²: "Moreover, the woman who has been superseded, if she goes out of the house under affliction, she should be immediately kept under restraint, or she may be abandoned in the presence of the kinsmen." So also³: "She, however, who although afflicted with a disease, is intent on the husband's welfare and is also endowed with character, may with her consent be superseded; but on no account must she be insulted."

Moreover, by the maintenance of a superseded wife, not only is there the avoidance of a sin, but on the other hand by maintaining her who is useful in (the furtherance of) the three objects in life the three objects in life would be developed by their mutual concord; so the Author says

Yājñavalkya, Verse 74 (2).

Yatra 'Where' i. e. in the house-holder's stage, *anukūlyam*, 'harmony,' concord, *trivargo*, 'the three objects in life, i. e. the Dharma, Artha, and Kāma, *vardhate* 'prosper,' for generating acts which are its causes; since these can be accomplished by both the couple by mutual agreement.

-
1. Not only is there a negative result, but a positive acquisition also.
 2. Ch. IX. 83.
 3. Manu Ch. IX 82.

Mitâkshârâ.

The author now states a rule in regard to women.

YĀJÑAVALKYA, Verse 75.

Whether her husband be dead or living, she who does
5 not resort to another, (she) obtains fame here, and enjoys
happiness in the company of Umâ. 75.

Mitâkshârâ: One who whether her husband *jīvati mr̥te*
wâ, be alive or dead, through inconstancy does never approach another
person *sâ*, she, *avâpnoti*, obtains, immense *kīrtim*, glory, *iha*, here,
10 *i. e.* in this world, and *Umayâ saha kr̥datê*, enjoys happiness in the
company of Umâ, by the power of her holiness.

Viramitrodaya.

With a view to set the wife also there the Author enjoins her
also by mentioning a special reward¹

Yājñavalkya, Verse 75

Or, having commenced in general terms, viz. “of the *Varṇāśramas*
and others²,” and it being necessary that the duties of women also
should be stated, the Author mentions the same viz. *Mṛta etc.*,
when dead &c; and thus (the verse) is introduced. Thus elsewhere
20 also, should be inferred.

The word *wâ*, ‘or’ is used to indicate cumulation. ‘Another
husband’ *i. e.* a paramour, as here; so in the expression *Upagachchhātī*
‘resorts’, the prefix *upa* is indicative of blame, by this is excluded an
approach³ otherwise than under a (special) rule; it should be remembered
25 that an intercourse with another than the husband for the procreation of
a *Kshetrāja* son is permitted,

‘Here’ *i. e.* in this world ‘with Umâ’ *i. e.* Bhavāni she enjoys
happiness *i. e.* feels delighted or enjoys sports, and so although in the
other world an absence of disloyalty⁴ to the husband is eternal still
this is as a necessary result.

1. असाधारणेन फलेन—*i. e.* a special merit as the result.

2. Verse 1 above p.

3. अविधिगमनव्युदासार्थं *i. e.* the rule for *Niyoga* as stated in Verses 68, 69
above.

4. पत्यव्यभिचार —*i. e.* since there the husband’s company is never likely
to be broken or interrupted by death &c.

Some, however, interpret the expression 'does not resort' as 'by body, speech, or mind' and this they say is thus the reward for such a chaste woman.

MITĀKSHARĀ.

The Author states a rule in regard to one who supersedes without any cause for a supersession 5

Yājñavalkya, Verse 76.¹

One abandoning (a wife, who is) obedient, expert, warrior-bearing, and of pleasant speech should be compelled to give one-third of his property (to her). If he be without property, (he should be compelled to give) maintenance to the wife. 76. 10

MITĀKSHARĀ : Ājñāsampādinîm, *obedient, i. e.* performing one's commands; dakṣhām, *expert, i. e.* quick in actions.² vîrasûm, *warrior-bearing, i. e.* having sons, priya-vâdinim, *of pleasant speech, i. e.* sweet-speaking. 15

He who tyajati, *abandons i. e.* supersedes (such a wife), by the king tṛtiyâmsam dâpyah, *should be compelled to give one-third of his property (to her).*³ If however he be poor, he should be compelled to give bharaṇam, *maintenance, i. e.* food, clothing &c. 20

Viramitrodaya.

One superseding a wife without a legally justifiable cause, or abandoning her in the absence of a justifiable legal reason for abandonment, is guilty; so the Author says

1. This verse is not found in the *Viśvarupa* commentary. In fact his edition contains only 363 verses in the Achârâdhâya as against 368 in *Vijñânes'vara's* edition, causing thus a divergence in the number of the figures for each verse.

2. *i. e.* not lethargic or incompetent. शीघ्रकारिणिम् as the *Mitāksharâ* puts; or गृहकृत्यादिसमर्थम् as the *Viramitrodaya* has it.

3. See, *Sitabai vs. Ramchandra Rao* 12 Bom. L. R. 373.

Yājñanvalkya, Verse 76.

By this has been mentioned an absence of the cunning stated² as a reason for supersession. *Dakṣham*, expert *i.e.* competent in household duties &c.
 5 By this, the absence of a diseased condition has been indicated. *Virasam*, warrior-bearing *i.e.* having sons. By this is intended the absence of barrenness as also of female³ productiveness. *Priyavaddinim*, sweet speaking *i.e.* who by nature has a sweet speech. By this is contemplated the absence of a harsh-wordedness referred to by *Manu*⁴
 10 *viz.* "who is ever quarrelsome" or of the man-hatredness referred to in this text itself; since harsh words lead to hatred.

Moreover, all these details are an extension of absence of a cause for supersession generally, as also an extension of a cause⁵ for abandonment generally, and one superseding, or depriving her
 15 of maintenance etc., when he is possessed of wealth more than what is necessary for maintenance, a third share, while when he is possessed of no more than is barely sufficient for maintenance only, food and clothing for the wife, (he) should be compelled to give-of course by the king-as he has the power. This is the meaning.

20

MITĀKSHARĀ.

The Author states the duties of a wife

YĀJÑAVALKYA, Verse 77.

By the wives should be performed the word of their husband, this is the highest¹ duty of a wife. But if the
 25 husband is tainted with a heinous sin, he should be waited for until purification.

1. आदित्यकरणशीला—*i.e.* who usually performs all the commands of the husband.

2. धूर्तत्वं Verse 73 above.

3. स्त्रीप्रसूतस्य—*i.e.* a tendency to have daughters only, and no son—as against वीरसूत.

4. Ch. IX. 81, सद्यस्त्वपियवादिनीम् ।

5. Verse 73 above.

6. *Viśvarūpa* suggests that the word पर *para* is indicative of an exclusion of all others—this is the only duty एष एव धर्मः । नान्यो धर्म इत्यर्थः and refers to *Manu*.

Mitākṣharā :—*Stribhiḥ, by the wives, bhartṛvachanam kâyram, the husband's word should be observed; since ayam, this, alone is para, highest, i.e. the best dharma, duty, of striyâh women, since to women it is the means for (attaining) heaven. When however he is mahâpâtakadushitaḥ, tainted with a heinous sin, âśuddheḥ sampratikṣhyaḥ, he should be waited for until purification, i. e. she is not under his control. After that time, however, she becomes subject to his control as before.* 5

Virmitrodaya.

The Author mentions the duties of a wife

10

Yājñavalkya, Verse 77.

By the wives, whenever possible, always should be accomplished the object aimed at by the husband in his speech.

It may be objected that other duties also have been laid down in the Śāstrā; and on a conflict with these, what is the course? So the Author says this, executing the commands of the husband is for a wife the highest i. e. the best of all other duties, since it is the means of securing the highest i. e. the heaven, and the like. 15

Moreover, it is well that any other duty in conflict with these must be given up. And so also Manu¹. “Not for the women is a separate sacrifice, nor a vow, nor, even a fast; by whichever (act) she serves her husband, she will by that be exalted in heaven”. By the expression prthak of ‘separate’ (doing these) in company with the husband, there is no blame. Hence also Vishṇu². “Observing vows in common (with the husband) is the wife’s duty.” 20 25

If there be no conflict, however, separate religious acts may even be certainly performed. As says S’ankha³: “With the husband’s permission, the practice of a vow, a fast, a restrictive act or a sacrifice and the like, is a wife’s duty.”

This, moreover, has a reference to one whose husband has not gone abroad; since in the following and other texts a fast and the like 30-

1. Ch. V. 154, another reading given has in addition to this verse पत्यौ जीवति या तु स्त्री उवाचैः व्रतं चरेत् । आयुष्यं हरते भर्तुः नरकं चैव गच्छति ॥ cited further on as a text of Vishṇu.

2. Ch. XXV. 2.; Dr. Jolly translates: ‘To live in harmony with her husband.’

3. Ch. V. 8.

acts have been ordained for a woman whose husband has gone abroad :
“ When the husband has gone on a journey, or when she has been abandoned by the husband, a woman may perform auspicious acts and pass her time by fasts and the like. ”

5 Thus, therefore, it has been said that the following text of Viṣṇu¹ is applicable when the husband is living and has not gone on a journey viz. “ While the husband is living, a woman who fasts and observes a vow, she shortens the life of the husband and the woman goes to hell. ”

10 The Sāmpradayikas, however, declare this even for one whose husband has gone on a long journey, and that generally a previous permission by the husband is indeed contemplated.

What then, even of a husband who is guilty of the most heinous guilt? Should his word as for a sexual intercourse, be observed? The
15 Author says *no*, by (the text) ‘ until purification &c.’ ‘ Contaminated by a heinous guilt, such as Brahmicide or the like, is one who has committed a guilt. Here, therefore the knower of the Supreme Truth is (to be) distinguished. Until purification *i. e.*, until the guilt generated by Brahmicide or a like offence is by expiation or the like means wiped off; should be carefully waited for *i. e.*, should be prevented. Obedience
20 to him should be so followed as may not be opposed to the Śāstra. This is the net meaning of the use of the word *Sam*—‘ well ’.

The Author now describes the good results फल
संग्रह taking and feasting. *lit.* fruit of treating² a wife according to the
Śāstra

25

MITĀKSHARĀ.

Yājñavalkya, Verse 78.

As by this (is secured) the worldly³ continuity,
attainment of heavens through sons, grandsons, and great-

1. Ch. XXV. 16.; XVII. 22. 2. संग्रहः taking and feasting.

3. Both *Mitākṣharā* and *Viramitrodaya* read as लोकानन्त्यं दिवः प्राप्तिः. But from the explanation in the *Viramitrodaya* viz. लोकानन्त्यमिति समाहारः it appears that *Mitāmīśra* intended the reading as लोकानन्त्यदिवः प्राप्तिः, which is also the reading in *Viśvarūpa* who makes his position clear thus : लोकप्राप्तिरानन्त्य-प्राप्तिर्दिवप्राप्तिश्च क्रमेण पुत्रपौत्रप्रपौत्रिका यस्मात् तस्मात् स्त्रियः सेव्याः । तथा चाहुः—पुत्रेण लोकाजयति पौत्रेणानन्त्यमश्नुते । अथ पुत्रस्य पौत्रेण ब्रह्मस्याप्नोति विष्टपम् ॥ लोकः पृथिवी । आनन्त्यम् अन्तरिक्षम् । दिवः स्वर्गं । He also notices the reading adopted in the *Mitākṣharā*.

grandsons, therefore women ought to be attended to, and also should be carefully guarded. 78.

Mitākṣhârâ: Lokānantyam, *worldly continuity, i. e. non-interruption of the family line, divaḥ prāptis̥cha, and attainment of heaven*, also are the objects for taking a wife. How (are these objects attained)? So the Author says putra-pautra-prapautrakaiḥ *through sons, grandsons and great-grandsons*, the continuity of line in this world, and through agnihotra and like other acts the attainment of heaven. Such is the construction. 5

Yasmât, *as*, through women these two are (secured), tasmât striyaḥ sevyâḥ, *therefore women should be attended to, i. e. sexually enjoyed with the object of getting progeny; and should be guarded also for the sake of securing religious merit.* 10

So also have been declared by Āpastamba: Dharma and progeny as the objects for a marriage. "When the wives follow Dharma and have progeny, another must not be taken". The satisfaction of sensual appetite is only a worldly object. 15

Viramitrodaya

For one who has married a woman according to the aforestated rules the Author mentions further duties 20

Yājñavalkya, Verse 78.

Lokānantyam, 'Worldly continuity' is (to be taken, in the aggregate. Since by means of sons and the three (descendants) respectively, is secured the attainment of the heavenly region, its permanence *i. e.*, as long as the Kalpas; and of the shining region *i. e.*, the region of the Sun. Hence also Manu: "By means of a son, he conquers worlds, through a son's son he obtains immortality, while through the son's grandson he obtains the region of the Sun." 25

Therefore the wives should be 'carefully guarded', and at the menstruation period should be attended to *i. e.*, sexually enjoyed; since the attainment of all the worlds through the sons and the rest can be secured through the sexual intercourse with wives who are well guarded, 30

1. II. 5. 11. 12.

2. Ch. IX. 137.

and since from the text such as “Carefully guard the yarn (of continuity) from the sons of adulterous women” and the like, the absence of the attainment of the worlds and the rest can be inferred. For *Kartavyā* ‘be guarded,’ the reading in some places is *bhartavyā* i. e., maintained.

- 5 Manu¹: “Let him employ her in the accumulation as well as the expenditure of wealth, in observing the duties of cleanliness, in religious observances, in the preparation of food, and also in looking after the household utensils”. This is only a slight indication (by way of illustration). Therefore it is intended that they should be protected
10 by all possible means.

MITĀKSHARĀ.

It has been declared that wives should be attended to for begetting sons. In regard to this the Author mentions a special rule

Yājñavalkya, Verse 79.

- 15 Sixteen nights are the Season² of women. During this, in the double³ nights he should approach. The Parvas³ as also the first four (nights) however he should avoid. By doing so he would indeed be a Brahmachāri 79.

60 Mitākshârâ.—The period of women, indicative of the condition fit for getting conception, is called a *Rtu*, season.

That period, moreover, extends, to *sixteen days and nights*⁴ commencing from the day of the appearance of the menses.

1. Oh. IX. 11.

2. A period covering sixteen days and nights has been generally designated as the ‘season’ for the continuance of the menses from its appearance. The expression अहोरात्र is a collective compound. See Panini II. 4. 29 In this period the woman is prone to conception and therefore one should approach.

3. युग्माद्यु—युग्म is literally a couple; the ‘coupling’ (nights) i.e. nights fit for co-ition. The reason has been given by Manu in Ch. III-48 युग्माद्यु पुत्रा जायन्ते स्त्रियोऽयुग्माद्यु रात्रिषु.

4. The word पर्व is used in many senses as will appear from the following : पर्वः स्यादुत्सवे ग्रन्थौ प्रस्तावे विषुवादिषु । दर्शप्रतिपदोः सन्धौ स्यात्त्रिषुः पञ्चकान्तरे ।

Here it is used to indicate the particular days known by that name; vide the following text from the विष्णुपुराण viz. चतुर्दश्यष्टमी चैव अमावास्याश्च पूर्णिमा । पर्वण्येतानि राजेन्द्र रविसंक्रांतिरेव च ॥ see also Manu Ch. IV. 128.

Tasmin, during this, such a season, yugmâsu, in the double, i. e., even nights-by specifying night, day-time has been excluded-samviset, he should approach, i. e. go, with the object of begetting a son.

In the expression 'Double nights' the plural number is used 5
cumulatively; therefore even in one season he may go in all unprohibited double nights.

By so doing he remains brahmachâri-eva a brahmachâri 10
indeed'. Therefore, where Brahmacharya (abstention from women) has been ordained e. g. at a S'râddha, &c. there even by going (as above), there occurs no sin of the fall of Brahmacharya.

Moreover parvânyadyâs'chatastrastu varjayet, the Parva 15
and the first four nights, however, he should avoid. By using the plural in the expression parvâni—"the parvas", and as indicated by the sense of the word âdi. &c. the eighth and the fourteenth (day) of a fortnight are intended. As says Manu: "The amāvāsyā, the 20
aṣṭami, purnima and the chaturdasi, on these a twice-born man who is a Snâtaka shall always maintain abstention even if (they fall) 'in season'."

Therefore, the amāvāsyā and the rest as also the four nights 20
commencing from the appearance of the menses he should avoid.

Yājñavalkyā Verse 80.

Thus approaching his slender wife he should avoid 25
the maghā and the mīlā (constellations), and when the Moon is well placed the man should once beget a male child endowed with good gentle qualities. 80.

Mitāksharâ.—Moreover, thus, evam, i. e. in the afore-
stated manner, striyam gachhan, approaching his wife, he should

1. विश्वरूप observes in this connection, and has explained the apparent contradiction by observing that here the word is used more to indicate the 'effect' (फल) than the fact itself, ब्रह्मचर्यशब्दश्चायं विरोधात् तत्फले वर्तते । ब्रह्मचर्यफलं ब्रह्मलोकप्राप्तिरस्येत्यर्थः । and quotes a text of Vasishṭha in support (see p. 80).

He also suggests another alternative viz. that even if one be observing a celibate's vow for any other reason he should approach, and by so approaching he will not be deemed to have swerved from his vow. See अपराकं p. 104 quoting आपस्तम्ब, वसिष्ठ and others.

go to Kṣhâmâm slender one. The slenderness at that time arises only by keeping the observances for a woman in menses.

If however, she be not (slender), then slenderness should be brought about for the sake of begetting a male child by restricted but nutritious food etc. As it has been said¹ “a male child is born when there is excess of the male semen, and a female when there is an excess of the female germ.”

When in even nights too, the female element preponderates, then a female child is born having a manly appearance; and even in odd nights, if there be an excess of semen, a male child is born but of a feminine appearance. Because time is (only) an occasional² cause, while semen and blood, the material³ cause and more powerful. Therefore she should be made slender.

He should avoid the constellations known as *Maghâ* and *Mûla*. Also when the moon is placed in an auspicious constellation, such as the eleventh or a similar place (he should go).

By the word *châ*, and, (in the text) is meant male constellation, auspicious⁴ conjunctions, period, and the like.

Sakṛt, once, i. e. (once only) in one night, not a second, or third time. Thus he begets a son possessed of auspicious signs.

Pumân, a male child i. e. one with unbated virility.

Viramitrodaya.

It has been stated that ‘women should be approached’. In regard to that, the Author mentions a special rule.

Yājñavalkya⁵ Verses 79-80.

The sixteen nights covering the interval of days and nights in connection with the menses i. e., three days and nights are (called) the

1. Manu Ch. III 49.
2. निमित्त—i. e. instrumental cause as opposed to the material cause
3. उपादान i. e. material cause i. e. the combination of the male and the female fluid. Both are कारण, i. e. causes antecedent to the birth of a son.
4. नक्षत्र—27 in number. Some of these are males, and others are female, commencing with अश्विनी and ending with रेवती.
5. योग also 27 in number, beginning word विष्कम्भ and ending with वैश्वानि.
6. Viramitrodaya takes verses 79 and 80 together for his commentary; while the Mitāksharâ and Vis'warûpa treat them separately.

'season' for the women *i. e.*, the particular period causing conception. This, moreover, is a technical meaning of the word *ṛtu* (as used) in the *Smṛti*. Therefore, a contradiction need not be suspected with the lexicon according to which "the word *ṛtu* is used in regard to women and flowers also". Some, moreover, explain the meaning of the lexicon under consideration as—that period during which occurs the women's flower is the 'woman's flower.' Hence also (the lexicon)—"The *rajas* may be of the flower of the season" holds good. Otherwise it would be simply *ṛtu*. In the expression 'although in season and in an impure² condition', they interpreted the termination *matup*³ as relating to a particular period specially in regard to the menses. In both cases also, it should be noted that (the word) *ṛtumati* is equivalent to (the word) *Udakyā*. During that season, double *i. e.*, the second, fourth and the like even nights, one 'should approach', the one desiring a son should have coition with the wife. So also says Manu⁴. "On even nights sons are born; female (children) on uneven nights. Therefore one desiring a son should approach his wife during even nights in the season."

Here⁵ "one should approach during season" is not a *Vidhi*⁶ an originative injunction as is the case in (the expression), 'he offers oblations to the fire, 'One should perform the *aṣṭakas*', since the approaching of the wife already exists by the reason of one's desire. Nor also should it be regarded as an originative injunction on the ground that it is productive⁷ of heaven, by a reliance upon this text of Vasiṣṭha⁸ *viz.* "By approaching during the season according to the rules, a Brāhmaṇa does not fall from the region of Brāhma."

1. स्त्रीकुसुम. In this sense it is used as a compound word meaning the 'flower of the woman'. While according to the first interpretation the two words woman and flowers are independently used in connection with the word *ṛtu*.

2. उदक्या-ऋतुमत्यप्युदक्या—*i. e.* one in need of water for purification *i. e.* impure. One in her menses.

3. The possessive termination.

4. Ch. III. 48.

5. The discussion whether these rules contained in verses 79, 80, and 81, are in the nature of a *Vidhi*, and if so what kind of *Vidhi*, *Originative*, *Restrictive*, or *Alternative*, is the longest in the *Mitākṣharā* in its commentary on Verse 81. The *Vṛamitrodaya*, *Viśvarūpa*, and *Aparārka* enter into this discussion in their commentaries on Verses 79 and 80. See further on.

6. विधि, *i. e.* the अत्यन्ताप्राप्तविधि.

7. स्वर्गजनकत्वेन—as securing heaven.

8. Ch. XXXV. 21.

What Bhāṭṭachārya¹ has stated. viz: "An injunction is to be considered a *Vidhi* when the thing² is absolutely non-established.³ It is *Niyama* when one alternative is established; and when two alternatives are already established it is *Parisankhyā*" is elaborated elsewhere. Nor is it *Parisankhyā* as in the expression 'Five (animals) having five nails may be eaten'; for it has the three faults of discarding the natural meaning, assumption of some other thing, and rejection of something already established. But, however, it is a *Niyama vidhi*, and that also of a twofold character (e.g.). 'At the season one must approach' 'at the season *only* one must approach.' For says Yama: "If one, being near, does not approach his wife when in season, his manes lie in the seminal fluid during the month." And Devala: "He, who, being near, does not approach his wives who have menstruated, (such a one) incurs the sin of phœticide for having obtained the phœtus and destroyed it." Baudhāyana: "One who does not approach his wives at season, as also one who approaches at non-season, the fault of both these has been declared to be equal—of one who approaches at non-season."

There from the injunction 'one must necessarily approach in 'the season' the Author states a deduction, viz. 'he would indeed be a *Brahmachārī*'.

Parvas i.e. those technically so described in the Vishṇu Purāṇa⁵ viz. "The fourteenth day as also the eighth, the day of the dark moon, as also the full moon day, these are the *parvas*, Oh Lord of kings—as also the solstice of the Sun."

He will indeed be a *Brahmachārī*—celibate i. e. as if he had abstained from coition. The use of the accusative case is under the

1. This is the wellknown *Kārikā* defining and distinguishing the three kinds of *Vidhis* or injunctions.

2. i. e. the object of the injunction. An injunction which establishes something not established by any other means of proof is called an injunction of something new, the अपूर्वविधि, or simply विधि. Thus in the command स्वर्गकामो यजेत्—"One desirous of heaven should perform a sacrifice." Here the performance of a sacrifice is laid down.

3. अत्यन्य अप्राप्त i. e. set up for the first time.

4. These two latter injunctions viz. *Niyama* (an injunction of necessary arrangement) and *Parisankhyā*, are of a limitative character and presuppose things already known. The *Niyama* restricts the action to one of the two alternatives, while the *Parisankhyā* has the force of exclusion.

5. III. 11. 14.

rule¹ of grammar: “The accusative case is used after a word denoting time, or length, when denoting full duration”. In some places, however, the reading is पर्वणि *i.e.* having a seventh case ending.

First i.e. commencing with the day of the appearance of the menses, four nights, one should avoid. The word *tu*, ‘however’, has the sense of *cha*, ‘and’. Thereby the prohibition in texts like: “On the full Moon the women should be avoided, as also during the constellations of *Maghā* and *Kṛttikā*; so on a Wednesday also one should not approach a woman” and other Smṛtis become specially emphasised here, and thus it is added on.

Here the prohibition of the fourth night is only for those who desire the production of the best son. The Author will state hereafter that “one should produce a son endowed with qualities.”

As for any other, under the text of the Bhārata viz., “one careful should approach at night (his wife) on the fourth day after she has bathed (after menstruation)” as also from the text of Āpastamba. “Commencing with the fourth, every succeeding (night)”, it should be remembered that there is a non-prohibition.

‘Slender’ *i.e.* by (the observance of) the vow of a woman² in season. If slimness is not produced by that, one should be made slender by artificial means such as non-nutricious and small diets. ‘Well-placed’ *i.e.* in regard to the range &c. auspicious Moon. ‘Once’ *i.e.* for one time only, ‘approaching’, will beget, a son endowed with good qualities *i.e.* auspicious signs. This is the construction. The expression ‘well-placed

1. Pāṇini II. III. 5.

2. रजस्वलाव्रतं This has been elaborated in Taittiriya Samhitā II. V. 1 (at the end). See p. 1772. thus :—

यां मलवद्वाससं संभवन्ति यस्तनो जायते सोऽभिशस्तो (मिथ्यापवादयुक्तो) यामरण्ये तस्यै स्तेनो यां पराचीं तस्यै ह्रीतमुख्यपगल्भो यां स्नाति तस्या अप्पु मारुको (मारणशीलः) याऽभ्यङ्गते तस्यै दुश्चर्मा (कुष्टी) यां प्रलिखते (भित्तौ चित्रादिकं करोति) तस्यै खलतिरपमारी (दुर्मरणयुक्तः) याऽङ्गते तस्यै काणो यां दत्तो धावते तस्यै श्यावदन्त्या नखानि निहन्तते तस्यै कुनखी यां कृणन्ति तस्यै क्लीबो यां रज्जुं सृजति तस्या उद्गन्धुको यां पणैर्न विवति तस्या उन्मादुको यां खर्वेण विवति तस्यै खर्वस्तिक्तो रात्रीव्रतं चरदेज्जलिना वा पिबेदखर्वेण वा पात्रेण प्रजायै गोपीथाय । तस्मात्केवलपुरुषार्थस्यास्य प्रकरणादुत्कर्षः (see also Jaiminīya Nyāyamāla III.-IV, 24, 25, and 26-30. (11 and 12 Adhikaranas). See also Vasīṣṭha V. 6. 7. Āpastamba Gr. 5 VI. IX 13.

See also Mimāṃsā III, IV. 18-19 (7th Adhikaraṇa and also the 8th) where it has been demonstrated that these prohibitions although mentioned in connection with sacrifice are excluding.

Moon' is indicative of the positions of planets calculated to bestow a son such as the *pushya* constellation. In the reading *S'asta Indau*—'with a regulated moon' also the same is the meaning. 79-80.

MITĀKṢHARĀ

5 Having thus described the rule (Niyama) relating to season, (*ṛtau*) the author now declares the rule regarding a period of non-season (*anṛtau*)

YĀJÑAVALKYA, Verse 81.

10 Or he may act according to her desire, remembering the boon (given) to women. Moreover he should be solely devoted to his wife, since it] has been ordained that women are to be protected.—81.

15 Mitākṣharā.—One whose inclination (Kāma) is such that it does not cross the wishes of his wife, is *Yathā-kāmī*.¹ (Such a one,) *bhavet*, *he should be*.

The word *wā*, *or*, is intended as inclusive of another rule² and not as a palliative of the last mentioned obligatory rule.

20 *Strīṇām varam.....anusmaran remembering the boon*³ (*given*) to women by Indra in these words :—"He who will cross your desires will be a sinner."

1. काममनतिक्रम्य—whenever desired (by the woman).

2. नियमान्तरम्—The rules mentioned before are in Verse 79—'युग्मास्तु संविशेत्' and in v. 80 'लक्ष्मणं जनयेत्'. The alternative rule given here is introduced by *wā*. "or."

3. This has a reference to the episode narrated in the *Taittiriya Samhitā* at II. 5. 1. *Vishvavān* the three-headed son of *Twashṭrā* was the priest (गृहीत) of the Gods. His mother, however, was the daughter of an *Āsura*. He had three heads viz, सत्त्विक, राजसिक and तामसिक. with one mouth he drank soma, with another he ate food, and with the third he drank the *surā*. As to the offerings at the sacrifice, although ostensibly he announced these as to be for the Gods, in reality these went to the *Āsuras*, on account of the mental reservation in their favour; the result was that the Gods did not get any portion of the offerings which entirely went to the *Asuras*. Annoyed at this, *Indra* the leader of the Gods decapitated this three-headed priest cutting the three heads away. This was *Brāhmicide*, and to get out of the sin *Indra* begged the Earth, the herbs, and the women to take away the sin. Each agreed to take a third

Thus “they (the women) said, ‘we choose a boon, (they) should approach (us) in season ; we (thus) will get progeny, let us at our pleasure¹ until (the children) are born be free to be with (men)² even on prohibited³ days. Therefore one should approach in season, (so that) women get progeny, and according to their desire are entitled to having intercourse, until (the children) are born, (such) was the boon chosen by them.”

Moreover *swadāreshveva nirataḥ* that *he should be (solely) devoted to his own wife ; i. e.,* be with his mind entirely fixed in her necessarily follows.

By the word *eva alone*, going to another woman is prohibited, since a penance has been prescribed.

[Continued from the last page.]

of it on certain conditions. The women agreed on condition that the right of the enforcement of conjugal rights was conceded to them. The third portion of the sin became the soiled garment of the women in the menses. Therefore a prohibition has been laid against approaching women during the first four days of the period, and the privilege accorded to them of enforcing conjugal rights whenever they wished for the same. See also Vasīṣṭha Dharma Sutra V. 8. It is better that the student has the whole passage in the original. See Ānandās'rama Sanskrit Series No. 42 (4), pp. 1768-1773—विश्वरूपो वै त्वाष्ट्रः पुरोहितो देवानामासीत्स्वस्त्रीयोऽसुराणां तस्य त्रीणि शीर्षाण्यासन्त्सोमपानं सुरापानमन्नादनं स प्रत्यक्षं देवेभ्यो भागमवदत्परोक्षमसुरेभ्यः सर्वस्यै वै प्रत्यक्षं भागं वदन्ति यस्मा एव परोक्षं वदन्ति तस्य भाग उदितस्तस्मादिन्द्रोऽविमेददृष्ट्वै राष्ट्रं विपयिवर्तयतीति तस्य वज्रमादाय शीर्षाण्याच्छिनयत्सोमपानमासीत्स कपिञ्जलोऽभवद्यत्सुरापानं स कलविङ्को यदन्नादनं स तित्तिरिः । तस्याञ्जलिना ब्रह्महत्यामुपागृह्णात्ता संवत्सरमविभर्तन् भूतान्यभ्यक्रोशन्ब्रह्महन्ति ।

Sāyana then introduces the next passage as the means resorted to by इंद्र to get out of the sin. (ततस्तस्य जनापवादस्य परिहारार्थेद्रेणावृत्तिर्नापायविशेषः) —स पृथिवीमुपासीदस्यै ब्रह्महत्यायै तृतीयं प्रतिगृह्णाणेति साऽब्रवीन्द्वारं वृणे खानात्परा भविष्यन्ति मन्ये..... । स वनस्पतीमुपासीदस्यै ब्रह्महत्यायै तृतीयं प्रतिगृह्णीतेति तेऽब्रुवन्वरं वृणामहे वृकणात्पराभविष्यन्तो मन्यामहे मा परा भूम..... । स औष २ सादमुपासीदस्यै ब्रह्महत्यायै तृतीयं प्रतिगृह्णीतेति ता अब्रुवन्वरं वृणाम ततो ऋत्विगात्प्रजां विन्दामहे काममाविजनिनोः संभवामेति तस्माद्विद्या-स्त्रियः प्रजां विन्दन्ते काममाविजनिनोः संभवन्ति वरेवृत् २ ह्यासां तृतीयं ब्रह्महत्यायै प्रत्यगृह्णन्त्सा मलवद्वासा अमवत्समामलवद्वासा न सं वदेन् न सहाऽऽसीत् नास्या अन्नमद्याद्ब्रह्महत्यायै ह्येषा वर्षं प्रतिगृह्णाऽऽस्तेऽथो खल्वाहुरभ्यञ्जनं वाव स्त्रिया अन्नमभ्यञ्जनमेव न प्रतिगृह्णं काममन्यादिति । and on this, Sāyana observes यो ब्रह्महत्यायास्तृतीयो भागः सा मलवद्वासा रजस्वलां योषिदमवत् । यस्मादियं ब्रह्महत्याया रूपं शरीरे कञ्चुकवन्प्रतिगृह्णाऽस्ते तस्मात्तया सह संभाषणं न कुर्यात्..... ।

1. In the text printed at p. 20 lins 21 and 22 for काममाविजनिनोः read काममाविजनिनोः ‘at our pleasure until issue is born.’

2. पुरुषेण संगच्छेमहि (Sāyana) i. e. the husband.

3. Sāyana adds : गर्भोपद्रवः प्रत्यवायश्च निषिद्धदिनकृतोऽस्माकं मा भूदिति-वरः ।

For both these the Author mentions a visible purpose, *Striyo rakṣhyā yataḥ smṛtāḥ viz., since it has been ordained that women are to be protected.* Since, that women should be protected, has been ordained i.e., said (above) it is said that they should also be carefully guarded. There this object of carefully protecting them can be secured by acting according to their pleasure, and by not going to any other women.

(Here in the passage)—“Among these he should approach them during the even nights” is this a *Vidhi* or a *Niyama* or a *Parisankhyā* ?

We reply, it is not a *Vidhi*³ as it states what is already known. It is not a *Parisankhyā*, for it would be then affected by the three faults. Therefore, those versed in *Nyāya* have demonstrated it to be a *Niyama*.

1. See Tukaram vs. Narayan; 36 Bom 339 at p. 359 (F. B.)

2. Here there is a mistake in the print. Read line 26 continuously with l. 27th. thus ‘तस्मिन्नुपमासु संविशेदिति किमयं विधिर्नियमः परिसंख्या वा ?’

3. In this and the following passages the discussion is directed to the question whether it is a विधि, a नियम or a परिसंख्या. For this purpose the Author gives in brief the imports of each of these terms. The following *Kārikā* may be conveniently remembered in this connection.

विधिरत्यन्तमप्राप्तौ नियमः पाक्षिके सति । तत्र चान्यत्र च प्राप्ते परिसंख्येति कथ्यते ॥

“An injunction (*Vidhi*) takes place when something is absolutely non-established; an injunction of necessary arrangement (*नियमाविधि*), when one alternative is already established; when both alternatives are established, (the injunction required) is called limitation (*परिसंख्या*)—Thibaut.

The position is this: From verse 78 to 81 as many as six directions or rules have been laid down; thus, in v. 78 (1) स्त्रियः सेव्याः कर्तव्याश्च सुरक्षिताः; in v. 79 (2) तस्मिन्नुपमासु संविशेत्, (3) आद्याश्रतस्तश्च वर्जयेत्; in v. 80 (4) मघां मूलं च वर्जयेत् (5) लक्षणं जनयेत्पुमान्; in v. 81. (6) यथाकामी भवेद्वापि.

Which of these are विधि pure and simple or of an originating nature (उत्पत्तिविधि) and what is the character of all taken together? Broadly speaking Nos. (1), (2), (5) and (6) are of an affirmative character enjoining certain acts, while No. (3) and (4) are of a negative nature, laying down certain exceptions or restrictions. Of the first four again no. 5 relates only to the result, and has an *Arthavāda* character. Of the remaining three. No. (1) ‘स्त्रियः सेव्याः’ women should be approached’ is the general rule, while No. (2) narrows it down and No. (6) has again a general aspect.

What then is the distinction between these ? The statement of that, which is absolutely not established (before) Vidhi Defined. is a *Vidhi*. As, “he should perform the *Agnihotra* sacrifice.” “The *Aṣṭakā* must be performed.”

When one (of the two) alternatives is reached, 5
Niyama Defined. the reaching of the other alternative, is a *Niyama*.
*Page 21. As “he should sacrifice on a level ground,”
“he should sacrifice on new and full moon days.”

The sacrifice had already been ordained¹ to be performed. That however, cannot be performed without a place, and necessarily 10
therefore, the place is known.

That, moreover, *i.e.* the place may be level or non-level, then, and thus of two kinds. When the sacrificer wishes to perform the sacrifice on a level ground, then the direction that “he should perform the sacrifice on a level ground” has² no use because the main point 15
intended has already been reached. When, however, he wishes to perform on non-level ground, then the direction that “he

.....[Continued from page 212.]

Therefore, the discussion centres round Nos. (1) and (2), and more pointedly No. (2). viz. तस्मिन्पुमान् संविशेत् and the question is under which of the three kinds of *Vidhis* or injunctions does this rule fall? This is not an *Utpatti Vidhi* (originating injunction), as that is to be found in No. 1. ‘Women should be approached’. Then is it *Niyama*—an injunction by way of a necessary arrangement—or a *Parisankhyā*,—an injunction of limitation or restriction? After stating the several positions for and against either alternatives, Vijñānesvara inclines to the view that it is a *Niyama Vidhi* and not a *Parisankhyā*, and for a good reason. For, if it were treated as *Parisankhyā*, it would read पुमान् एव संविशेत् नान्यासु. ‘He should approach on even nights only and not on any other’ thus limiting his approach. By taking it, however as a *Niyama* it would read ‘पुमान् संविशेदेव अन्यासु गच्छेद्वा न वा’. ‘He must approach on even nights, on others he may or may not’ thus not excluding other nights, but laying down an imperative stress as to the approach on even nights.

Speaking generally, and as a rough test, the *Niyama Vidhi* is to be inferred where the emphasis is laid on the act, as here गच्छेदेव, and it would be *Parisankhyā* when the emphasis is laid on the word qualifying the action as here पुमान् एव गच्छेत्. This may be seen in the illustrations given about *Niyama* and *Parisankhyā*.

1. कर्तव्यतया विहितः *i.e.* the command has been laid for the performance of the Sacrifice.

2. उदास्ते—or is of indifferent force,

should perform a sacrifice on a level ground" (has a use as it) declares the meaning intended, the intended meaning then not having been reached. The prohibition of a non-level ground is impliedly involved, since the performance of sacrifice could be accomplished only on
5 a place ordained; whereas by choosing a non-ordained ground, a sacrifice in accordance with the *S'āstra* cannot be accomplished.

So also "facing the east, one should take his food," This illustration¹ from the *Smṛti* stands explained by what has been said before.

10 The statement, of a proposition, which though available in many places, is still made again with the object
Parisankhyā of its exclusion from the rest and restriction to
Defined. one is *Parisankhyā*. For example, "they took up this sacrificial² rope of truth" by this "he
15 takes up the one called the halter of the horse." This mantra³ by its own force, is (capable of being) appropriated to the taking up of the rope known as the halter of a horse, as well as the one known as the halter of the ass. But by the specification³ again that "they take the halter of a horse" the (original) statement becomes applicable
20 to the rope of a horse and becomes excluded in its application to the one called the rope of the ass.

Similarly⁴, "(only) the flesh of the five-toed animals should be eaten" Here the eating of the flesh of dogs &c. or of rabbits, &c. takes place in due course. But its re-iteration in the case of rabbits
25 and others, excludes that in the case of the dogs &c.

⁵What then is proper in the present case? *Parisankhyā*, says the opponent, and he proceeds: Because in the case

The *Pūrva* of a man, who has married a wife, approaching the
30 *Pakṣha* stated. wife in season follows of his own will, and therefore, this is neither the object of a *Vidhi* nor of a *Niyama* as it would be opposed to the rule of the

1. See *Āpastamba Dharmasūtras* I. II. 31.

2. See *Taittiriya Samhitā* V. 2. the full text is 'इमान्गृष्णन् रशनामृतस्य पूर्वं आयुषि विद्वेषु कथ्या । तया देवाः सुतमा बभूवुर्ऋतस्य सामन्तरमारयन्ती ।'

3. ऋतस्य—ऋतशब्दो यज्ञवाची सन्नत्र तत्साधनमश्वमुपलक्षयति पूर्वे महर्षयः इमां रशनाम-गृष्णन्स्वीकृतवन्तः । *Sāyana*.

4. See *Āpastamba Dharmasūtra* I. 5-17-37; *Yājña Āchār* 177; *Mann Ch.* V. 18; *Vasishtha*. XIV-47.

5. From here commences the view of the opponent which is stated hereafter as far as p. 216. 1. 5 and then comes the refutation.

Gr̥hyasmṛti.¹ For the authors of **Gr̥hya Sūtras** have enjoined thus : “ After wedding the wife, one should remain a celibate for three nights, twelve nights, or for a year.” There, if before the expiration of the twelfth night, or of the year, menstruation occur then by construing the text, “ He must approach at the season” *i. e.* 5
as a *Niyama*, the rule of celibacy as above enjoined would stand contradicted.

Moreover, a statement in regard to a fact already established is properly to be taken as for a specific purpose. Going to wife in season follows as out of natural desire, therefore, (and is already 10
established). ‘ If he goes at all, he should go at the season only’ is the proper interpretation of the text.²

Besides, for begetting a son (which) is commanded, always approaching the wife at season by this injunction of *Niyama*, has already been known ; therefore, the *Niyama* that “He must approach 15
at season,” becomes meaningless.

Moreover, by taking it as *Niyama*, some invisible result has to be assumed.

Besides, if it be construed as a *Niyama*, *viz.*, ‘one must approach at season,’ in the case of a person who is not near, as also 20
of one who is suffering from some disease, or is otherwise unable or unwilling, then also an impossible fact would happen to have been prescribed.

Further, by construing it as *Niyama*, there occurs further the contradiction between *Vidhi*,³ and *Anuvāda*, and thus, one word 25

1. See *Ās'valāyana Gr̥hya* I. 8-10-12; *Pāraskara*—VIII. 2; *Baudhāyana* I. 5. 16.

2. The objection now introduced is based on the rule that where the object intended is stated as an alternative, a *niyama* does not occur. पक्षे भावार्थविधिसंभवेन तत्परत्वं न युक्तम् . ।

The point of this objection stated simply is this. The object of an insistant command for approaching the wife at season without fail is the begetting of a son. But that has already been secured by the injunction as to the begetting of a son. And therefore the alternative order that one *must* approach at the season becomes meaningless.

3. *Vidhi*—an originative order or injunction, and *Anuvāda*, an explanatory repetition of, or reference to, what is already mentioned. This विधेय is the fact asserted. Here the begetting of a son, is the विधि which is the reason for the further direction of approaching at a season.

once¹ pronounced, would in one case be an *Anuvâdu*, and in another case a *Vidhi*.

Therefore,² the rule contained in the text ‘(one) should approach only in season and not at any other time,’ is proper (to be taken)
5 as *Parisankhyâ* alone.

This (position) is not approved by Bhâruchi, Visvarûpa and others. Therefore, *Niyama* alone is proper.
The opposite side.³ Because, in one alternative⁴ the text (will have) expressed its own purpose, and in the other
10 case, viz. for not going in season, (occurrence of) sin has been mentioned *vide* (the following text). “He who, when near, does not have, coition with his wife, when she has been purified⁵ after menstruation, becomes immersed in the terrible sin of phœticide; of this there is no doubt.”

15 Nor is there any contradiction between *Vidhi* and *Anuvâda*; because there is no *Anuvâda* (here) and the text has the force of *Vidhi*. The contradiction between *Vidhi* and *Anuvâda* arises (only),⁶ where a statement is to be reproduced at one place, in regard to a *Vidhi*, while the same, at another place, not being known

1. The point is that this would be against the well-known rule of construction under which one word used in a sentence must be construed in the same sense. A double meaning should not be attached to a word or sentence occurring at one and the same place. There should be one leading idea in a sentence. See Gharpure's Vyawahâra Mayukha P. 54. n. 1; P. 74. n. 7; P. 113. n. 3; and P. 119 n. 1; I. L. R. 36 Bom. 839 at p. 356; also Gharpure's Mitākṣharâ P. 241. n. 2.

2. Here ends the पूर्वपक्ष—the objector's position, which commenced with the clause किंपुनश्च युक्तं परिसंख्येत्याह etc. Sk.P. 21. l. 12. and P. 214. l. 26 above.

3. The author of the Mitākṣharâ here begins the other side, तदिदं. इदं i. e. this position as set out above.

4. The two alternatives are going and abstaining from going in season.

5. ऋतुस्नाता one who has bathed after menstruation and who therefor has become fit for sexual intercourse.

6. Here there is a misprint in the text at p. 21. l. 25. the correct reading is यत्र विधेयावधितया तदेवानुवादितम्यं etc. (and not वेदितम्य as occurs in the print).

before is to be stated as a *Vidhi*.¹ Thus in the *Mīmāṃsā* on the *Adhikaraṇa* on the *Vājapeya* sacrifice, and in the statements of the objector's² views (occurs the following statement)—“By means of the *Vājapeya* should one aspiring for the heavenly kingdom, offer a sacrifice.” In this, the word sacrifice is to be taken as an *Anuvāda* (introduced) as a qualitative accessory of the (particular word known as the) *Vājapeya*. And that again is to be taken as a principal (word introducing a) *Vidhi*, having for its object the fruit of obtaining heavenly kingdom. Here, there is no scope for an *Anuvāda*.

5

1. In other words, it is used as a *Vidhi*, an originative injunction in one place, and as an *Anuvāda* or repetition of the *Vidhi* at another. It would obviously be against the general principle, that a word is to be used in the same sense in the same sentence.

The words विधि and अनुवाद should be particularly noticed, and in further order विधेय and उद्देश्य, or प्राप्त and अप्राप्त which occur very often with the same significance. A *Vidhi*, an originative injunction states a विधेय which is अप्राप्त; while an *Anuvāda* a repetition or explanatory repetition states the उद्देश्य which is प्राप्त. Thus ‘Devadatta is wise’, Devadatta is उद्देश्य or प्राप्त, and the wisdom is अप्राप्त and therefore विधेय. In short, विधेय is the fact, or the quality asserted of the subject, otherwise known as the predicate, and is to be proved, or established. उद्देश्य is already known or assumed as established. विधेय is the *Principal thing* stressed to be established. अनुवाद is its *Accessory* having only a qualitative function.

2. i. e. the position of the पूर्वपक्ष. in the *Adhikaraṇa* known as the *Vājapeyādhikaraṇa*—the 5th in the 4th *Pāda* of Chapt. I. of Jaimini's *Mīmāṃsā*. The whole of this *Pāda* is devoted to the treatment of the names of the sacrifices. The first four *Adhikaraṇas* covering sūtras 15, lay down the general position, that as the Veda pertains to actions, the whole of it should be taken as serving the purpose (1). But that which, at the very outset, is not recognized as anything already known must be a name, as it cannot be injunctioned (2). The second *Adhikaraṇa* lays down that the word which would mention more than one accessory must be taken as related to the principal. (3) Then follow the *Tatprākhyāna* (3) and *Tadvyapadesa* *Adhikaraṇas* and next comes the *Vājapeya Adhikaraṇa* which is thus stated:—“नामधेये गुणश्रुतेः स्वाद्विधानम्” इति चेत् (6) तुल्यत्वात् क्रिययोर्न (7) Translation. “In case of a name, because there is mention of an accessory (गुणश्रुतेः), it should be taken as an injunction.” This is पूर्वपक्ष इति चेत्. The answer of the *Siddhāntin* is, ‘that cannot be so; for in that case the two actions would become similar.’ The objector's position or पूर्वपक्ष shortly is, the word *Waja-peya* is made up of two words *Wāja*, a food grain, and *peya* drink, extract or juice, and the compound word extract of juice, indicates a material to be employed in the sacrifice and

[Continued on page 218.

As to what has been stated viz. that in case of a *Niyama* construction, an invisible result has to be assumed,

The answer. that (objection) is equally applicable in the case¹ of a *Parisankhyā* also. Since a sin has to be

5 assumed for one approaching in non-season.

As to the argument,³ that by reason of an injunctive command for the begetting of a legal son the approaching always in season is already known and consequently, (and so) it is not a *Niyama*, that is incorrect. It may be, that this is also an originative injunction

10 (*Vidhi*) for the getting of a legal son.

If the text "Thus approaching a slender wife he should beget a son (endowed) with qualities" be taken as expressing something additional and different from (the command of) approaching the wife, it being the originative injunction for begetting a son, (we say)

15 that is not so. The process of begetting a son appears to be the result or effect of the action through the *creative*⁴ agency the

.....Continued from the last page.]

not the name of the sacrifice itself (Sutra 6). The answer of the *Sidhāntin* is given in Sutra 7, and the reason is given in the 8th Sutra ऐकशब्दे परार्थवत् that which is signified by a single word would come to have contradictory characters (8). Here in one sentence वाजपेयेन स्वाराज्यक्रामो यजेत, the word वाजपेय will have two different significances viz. (1) the material for sacrifice and, (2) the sacrifice itself. The sentence when thus analysed would mean (1) one desiring of Heavenly Kingdom should offer a sacrifice, (2) and the sacrifice should be by means of grain juice. Thus the word sacrifice in यजेत (*Yajeta*) would have the character of (1) an *instrument* with regard to the object of attaining heavenly kingdom and (2) of the object to be accomplished in regard to the grain juice. But as a matter of fact one and the same thing may have two mutually contributory characters, of the instrument and the object. So the word *Vājapeya* does not lay down the material viz. grain-juice, but that it must be taken as the name of sacrifice. (See *Sābara-bhāṣya* and the *Jaiminiya Nyāyamālā* pp. 47-48.)

1. See P. 215. l. 7.

2. See the next sentence.

3. See p. 215. ll. 13-16.

4. गमनकरिकाया भावना. i. e. the creative or productive agency the instrumental cause of which is the begetting of a son. सौवर्णा (creative agency) has been defined as भावितुर्भाविनानुकूलो भावयितुर्व्यापारविशेषः—the particular activity of some productive agent (भावयितुः) which tends to bring about the existence of something which is going to be. It is शाब्दी and आर्थी. Both these kinds require three constituent elements (अंशत्रयम्) viz. साध्य, साधन and इतिकर्तव्यता. किं भावयेत्? केन भावयेत्? and कथं भावयेत्?

instrumental cause, of which is the command of approach-
 ing the wife as is shown by the text "By so approaching
 he should beget a son (endowed) with qualities"; just
 like the text. "By performing Agnihotra sacrifice he should try
 to attain heaven."

Nor¹ is it that this might (appear to) be the statement
 of an originaive injunction which is impossible of performance by those
 who are not near (their wives) and the like. Because for those only
 who are near and who are competent has been directed the text² viz.
 "He who being near, does not approach his wife, when she has bathed
 after her monthly course, and the special text² viz. "He who
 being perfectly in good health" does not approach his wife who has
 bathed after monthly course."

The avoidance⁴ of non-willingness, moreover, will be (secured)
 only by taking the injunction to be a *Niyama*.

Nor⁵ is there any necessity of assuming any special case;
 because in one alternative it admits of an originaive injunction of
 a positive significance.

Nor⁶ is there any contradiction with⁷ *Gr̥hyasmṛti*. If
 the menses appear before the expiration of a year, then by
 approaching (his wife) there occurs no sin of swerving from the
 vow of celibacy as is the case also on *S'rāddha* or the like (occasions).

Therefore, *Parisankhyā*⁸ is not proper, it has the three faults
 of disregarding⁹ its own signification, of assuming¹⁰ a sense not
 directly stated, and of rejecting something established.¹¹

1. P. 215 ll. 19-23

2. Of *Parāśara*, see *Bālabhāṭṭi*.

3. Devala 'भूणहृत्यामवाप्नोति गर्भं प्राप्य निनाश्य सः' is the next half. See
Bālabhāṭṭa 227.

4. i. e. it is only by taking it an injunction compelling an action
 गच्छेदेव that any unwillingness on the part of those who are perfectly in good
 health and are near, can be got over. Mere unwillingness, in the absence of a
 justifying cause of unhealth or absence, will not justify one for abstinence.

5. P. 215 ll. 810.

6. P. 215 l. 32 i. e. in the case of approaching in nonseason.

7. such as *Āśvalāyana*. See p. 215 ll. above

8. These are the refutations of the positions set out above. viz. injunction
 of limitation. See notes above on page 212.

9. स्वार्थहानि i. e. destruction of its own signification.

10. परार्थकल्पना—assuming a significance which is foreign and outside the स्वार्थे.

11. प्राप्तवाचः—प्राप्त is something which is established or assumed as
 established. प्राप्तवाच is assuming a construction or something which counters
 what is established.

In the text, “of five-nailed animals, five (only) are to be eaten” here although when the alternative of eating the hare happens to be the one established, there would be *Niyama*, and when the eating of the hare &c., as also of the dog and the like happens to be established
 5 it would be *Parisankhyā*, and thus there may be a possibility of both, still in the alternative of a *Niyama*, not eating the hare etc., would lead to a sin, and also for eating the dog and the like there would be no sin and thus there would be a contradiction of the *Grhya smṛti* text relating to penances, and so *Parisankhyā* alone
 10 is assumed¹.

In the text, “In the evening, and in the morning eating has been ordained by the Smṛti for the twice-born,” here also it is explained as (the case of) a *Niyama*. The text, “not at any other time must he eat the meal” would be a repetition, if it were construed
 15 as a *Parisankhyā*.

In the same way, by taking it as a *Niyama*, a repetition² viz. ‘every season’ would be obtained, *vide* the maxim³ “on a recurrence of the cause, the resultant also recurs.”

In the text, “Or he may act according to his desire &c.” it is
 20 also a *Niyama*. “Even in non-season also, if the wife has a desire, he should indeed grant enjoyment to the wife;” “He may go in season, or at all times excepting the prohibited days”—the above two Sūtras of **Gautama**⁴ also favour the *Niyama* (construction). It means that he may approach his wife in season, and even in non-
 25 season when the wife so desires, avoiding the prohibited days he should approach. Thus enough of too much prolixity. 81.

1. i. e. of necessity, the *Parisankhyā* alone is the proper construction, otherwise emphasis would be laid on eating and not on the restriction and the choice in eating. see also Bālabhāṭṭa p. 228.

2. i. e. although the rule in its statement mentions ऋतु once only still with the recurrence of every season, the approaching also follows.

3. निमित्तावृत्तौ नैमित्तिकमप्यावर्तते—This is a well-known maxim otherwise stated as निमित्तानन्तरमपि नैमित्तिकम्. Its opposite is also well-known, viz. निमित्तनाशे नैमित्तिकमपि cf. *Cessante ratione legis, Cassante ipsa lex*—when the reason of the law ceases, the law also ceases by itself.

4. Dharmasūtra Ch. V. 1-2,

Viramitrodaya

The Author states a counter-exception to the restrictive rule
“One must approach at the season only.”

Yājñavalkya, Verse 81.

That which is not in transgression of the desire is ‘in accordance 5
with the desire’. He who has (acted) in accordance with the desire, is
one who acts according to the desire. Thus, the meaning is that, not
transgressing the desire of the women, one may approach even in non-
season. The word *va* ‘or’, is used only as particularising the already 10
stated *Niyama*, or as nearly indicating an opposition as a course, and
not as an optional rule. Here the qualifying clause particularising the
reason is “of the women, etc.” The boon, *i.e.*, that conferred by Indra.
For, it is stated in the *Taittiriya S'ruti*¹ in regard to Indra and women :
“They said, ‘we choose a boon ; (they) should approach us at
season ; we (thus) get progeny ; let us at our pleasure until (children) are 15
born be free to be with men’. Therefore one should approach in season,
(so that) women get progeny, and according to their desire are entitled
to having intercourse, until (children) are born, such was the boon chosen
by them”. In the expression *vijanitoḥ*, ‘(until children) are born’, the
suffix *Tosun* (तोस्) is used in the abstract sense. Thus, the meaning is 20
that ‘we would have sexual intercourse until the birth (of children)’.

*Vasishtha*² also : “This indeed is learnt. Indra after killing the
three-headed *Twāshṭra*, affected by the sin considered himself to be guilty
of a great crime³. Him all beings denounced ‘(thou art) a phœticide,
a phœticide’. He ran upto the women, and requested them ‘kindly take 25
over a third of this my *Brāhmicide*’. They asked ‘what will come to
us?’ He said ‘choose a boon’. They said ‘may we get progeny during
season ; may we have intercourse at our desire until (children) are born’.
‘So be it (as he said)’.

Anusmaran ‘remembering’ *i.e.*, taking into consideration 30
conformity with the subject in hand. Women also were so much after
sexual intercourse, they took upon themselves a portion of (the sin of)

1. II. 5. 1.

2. *Dharmasutra* V. 8.

3. महत्तमाधर्मसंबद्धः—अधर्म—an unlawful act; a crime.

phoeticide (in exchange) for that. Therefore generally the substance of the argument is that in all probability they would go unfaithful with the husband who would not fulfil it.

Moreover, *swadāra-nirata eva bhavet*—‘he should be solely devoted to his wife only’. In his wives only should he be intensely devoted, *i.e.*, should have sexual intercourse. The meaning is that in the case of an adultery against one’s wife she also may very probably commit adultery against him.

Here by the (use of the prefix) *ni*, another obligatory rule arises, *viz.*, ‘he should approach his own wife only’. By that for the procreation of a *Kṣhetraja* son he permits approaching the wife of a brother.

Thus, the *first* obligatory rule deduced is, one must approach his wife in season excepting the *parvas*, and (on days) having the special characteristics, by the absence of particular conjunctions as will develop sexual intercourse. The *second* injunction that is deduced is that in the absence of a desire by the woman, one should not approach her at a time other than the season; and the *third* rule is that when one is not intent on procreating a *Kṣhetraja* son, one must approach his own wife only.

Some say that ‘when the woman desires, one must approach even in non-season’ and state a *Niyama* for approaching during non-season. Others, however, taking the word *va* as indicative of an option, (say) that when the woman has a desire, one may approach even in non-season, and propound a rule that ‘one must not otherwise approach in non-season.’

As to the expression ‘during even nights’ and the like, however, it is a prohibition for one who desires a son just as in (expressions like), “One desirous of a son, should perform a *putresṣṭi* or a son-yielding sacrifice”. This, however, should be remembered: Whenever in an even night there is a preponderance of the female fluid, then indeed a female (child) is produced, but with the appearance of a male. So, even in an uneven night when the semen preponderates, a male (child) alone is produced, but with the appearance of a female; vide this text: “A male when the semen of the men preponderates, a female is formed when the female fluid is in excess”, as compared with the instrumental² causes, *viz.*, the even nights &c. for (begetting) a son, the material causes, *viz.*, the semen, the female blood being more powerful. And hence on an equality

1. Manu Ch. III. 49.

2. निमित्तकारण as opposed to the उपादानकारण.—terms well-known in *Nyāya*.

of the semen and the female blood, a hermaphrodite is produced. And therefore also in regard to one desiring a son, even after mentioning the even nights the addition of leanness has been stated. And therefore, *pumān*¹ 'male' has been stated, its appropriateness being its indicating the preponderance of the semen—as the means of begetting a son. 5

Nor should thus be suspected the uselessness of observing the (rule as to) even nights &c. as it distinguishes a son having a woman's appearance. Hence, indeed, has it been said 'one should beget a son, with auspicious qualities'.

Similarly also may be inferred a rule that one should approach 10 a fatty one on uneven nights for those who desire the particular heaven to be attained as the result of the birth of a daughter. Thus enough of prolixity.

The author mentions a reason for (the rule) 'according to the desire' 'attachment to one's own wife', viz., *Striyāḥ*, 'women' 15 &c. should be protected, so has it been laid-down, viz., "should be well protected". Here also has been stated in *Manu*² and others that "even on trifle occasions women should be carefully guarded". Really speaking, however, from the text 'solely devoted to one's wife', a corollary is inferrable that one devoted elsewhere may 20 have sexual intercourse even in non-season. The Author expounds that by *Yathākāmi* 'according to (her) desire'. There the reason is that the 'women should be protected', such has been stated. This is the substance. 81.

YĀJÑAVALKYA Verse 82.

By the husband, brother, father, Jñāti, mother-in- 30 law, father-in-law, husband's brother, and the bandhus, women should be honoured with ornaments, clothes and food. (82).

Mitāksharā.—Moreover, by the husband and the rest, good women as afore-mentioned should be honoured³ according to their 35 means with ornaments, clothes, food, flowers and the like. Because when they are respected, they (help to) develop religious merit, wealth, and the (fulfilment of) desires.

1. V. L. युग्मानिति—ग.

2. Ch. IX. 5.

3. cf. Mann III. 56. 'यत्र नार्यस्तु वृजन्ते रमन्ते तत्र देवताः ।'

Viramitrodaya.

In the text 'Moreover, solely devoted to his wife', the method of protection included by the word *cha* 'moreover', the Author makes clear

Yājñavalkya, Verse 82.

- 5 *Bandhubhiḥ* 'by the Bandhus', *i.e.*, as technically indicated in the text, 'The sons of one's mother's sister, the sons of one's father's sister, and the sons of one's maternal uncle, should be known as one's own Bandhus', "*ātma-bāndhavāḥ*". Should be respected, *i.e.*, should be honoured. Here the mention of others than the husband is by (regard to
10 the particular) occasion. 82.

Mitākṣharā.

After she is entrusted with the household duties, how should she behave? So the author says

Yājñavalkya, Verse 83.

- 15 Having correctly placed the utensils, alert, cheerful, averse to extravagance, she should make salutation at the feet of the parents-in-law, (and) be devoted to the husband. (83).

- Mitākṣharā.—*Samyataḥ*, *correctly placed i. e.*, deposited
20 at its right place, *upaskaraḥ*, *utensils, i. e.* household utensils, by whom; such a one. As for example, the pestle, mortar, winnow and the like, at the threshing² place; the stone slab and the grinding stone at the pounding³ place, and the like. *Dakṣhâ*, *alert, i. e.*, skilled in household transactions *ṛṇṣṭhâ*, *cheerful*, always with a
25 a smiling countenance. *Vyaya-Parāṇmukhî*, *averse to extravagance i. e.* should be by habit not a spendthrift. 'Should be' is to be added to all⁴. Mother-in-law and the Father-in-law together (are) *Parents-in-law*, *S'vas'urau* under the rule⁵ (of grammar) that the word *S'vas'ura* is optionally retained when spoken along with

1. of Kātyāyana—cited in the Mitākṣharā.

2. कण्डनस्थानम्.

3. पेषणस्थानम्.

4. *i. e.* with all the rest.

5. Pānini I. II. 71.

S'vas'ura, it is a semi-residual compound. Of these both, *pâdavan-danam*, *salutation of the feet*, always should be made, *kuryât*. The use of the expression Parents-in-law is inclusive of others deserving of respect. *Bhartṛtatparâ*, *devoted to the husband*, i.e., acting under the behest of the husband, she should do as aforestated. 83.

5

Viramitrodaya.

Now the Author states the Duties of Women in five verses.

Samyatah, 'correctly placed', i.e., in its proper place well established, *Upaskarah*, 'utensils', i.e., the (wooden) pestle, mortar, the stone slab, cloth, broom, and like others, by whom; such a one, as such. *Dakshâ* 'alert', skilled in household transactions. *Rhshṭâ*, 'cheerful', i.e., exhibiting signs of delight such as a smiling face, and the like. *Vyayaparâñmukhi*, 'averse to extravagance', i.e., disinclined to any improper expenditure. *S'vas'urayoh*, 'of the parents-in-law', i.e., of the mother-in-law and of the father-in-law. *Pâdavanandanam*, 'saluting the feet', when possible, everyday, is to be inferred. *Bhartṛtatparâ*, 'devoted to the husband', i.e., by habit intent on doing service to the husband, etc. (83).

10

15

MITĀKSHARĀ.

(Duties of a wife) when near her husband have been stated ; when the husband has gone out on a journey, what should she do ? So the Author proceeds

20

Yājñavalkya Verse 84.

Sporting, toilet of the body, witnessing the festivities of the populace, laughing, going to another's house, (these) one should abandon, whose husband' has gone abroad. 84.

25

Mitāksharâ.—One whose husband has gone to another country, *kṛidām*, *sporting*; i.e., by means of balls,

Rules for one &c., *s'arirasanskāram*, *toilet of the body*, e. g. whose husband by unguents, *samajo*, *populace*, *utsava* has gone abroad. *festivity*, such as marriage and the like others.

30

The *witnessing*, *darsanam*, of these two.

Hâsyam, *laughing* i. e. loudly boisterously; going to another's house. The clause, "should abandon," is to be taken along with each.

1. प्रोषितमर्तुका has been thus defined in साहित्यदर्पण—'नानाकार्यवशाद्यस्या दूरदेशं गतः पतिः । सा मनोभवदुःखार्ता भवेत्प्रोषितमर्तुका.'—Apte.

2. i.e. of the festivities and of the populace. Cf. also Manu Ch. IX.—75. and other texts cited by Bâlabhāṭṭa. 231.

Viramitrodaya.

Kridām, 'Sporting', i.e., with balls, dice, etc. *S'arirasanskāram* 'toilet of the body', viz., by unguents, etc. *Samājo*, 'populace', i.e., an assemblage of the people, *utsavo* 'festivity', e.g., marriage and the
 5 like. The witnessing of these two. *Hāsyam* 'laughing', i.e., a loud boisterous laugh, and also going to another's house. *Prōṣhitabhartṛkā* 'one whose husband has gone abroad', i.e., whose husband has gone to another country; should abandon. This is the meaning. (84).

Page 23.*

Yājñavalkya Verse 85.

10 When a maiden, the father should guard (her); when married, the husband; and in oldage, the sons; in the absence of these, the jñātis; never at any time is independence for women. (85).

Mitākṣharâ.—Moreover, before¹ marriage, *pitâ*, the father
 15 *rakṣhet*, should guard, *kanyâm*, the maiden daughter, from improper conduct; after that, the husband; in his absence, the sons, in old-age² also. *Abhâve*, in the absence, *teshâm*, of these, i. e. those mentioned above, the *jñātis* the gentiles. In the absence of the *jñātis*, the king, vide the text³: "On the failure of both sides, however, the king is
 20 the supporter and master of women." Therefore, never anywhere is independence for women. (85.)

Viramitrodaya.

Striyâḥ 'for women', i.e., 'should be made', must be understood. Here the genetive case is by way of a conjunction with the *kr̥t* affix.
 35 From this the meaning is that in no condition whatever must independence, i.e., non-dependence be laid for women. Nor can there be independence for maintenace⁵ and livelihood which is necessary, as that can be had otherwise. For, an unmarried damsel, the father must guard, i.e., maintain and ward from anything against popular or
 30 scriptural rules. 'One who has been offered' i.e., married, the husband should protect. Everywhere it applies by regard to the context and

1. पाणिग्रहणात्प्राक्—Lit. prior to the acceptance of the hand.

2. There is a misprint at p. 23 l. 4. Instead of वृद्धभावे read वृद्धभावे च.

3. Of Nārada.

4. कृद्योगात् षष्ठी—See S. K. Tatpuruṣa No. 703. under. राजकादिमिश्र II.

2—9. कृद्योगा षष्ठी समस्यत इति वाच्यम्. e.g. इक्ष्मस्य प्रवृत्तनः 'इक्ष्म a (wood-) cutter—a hatchet.

5. योगक्षेम—It also means security. 'अप्राप्तस्य प्रापणं योगः' 'प्राप्तस्य रक्षणं क्षेमः'

conjunctions. In oldage, however, in the absence of a husband competent to protect, when sons exist, the sons. Thus in the absence of relations commencing with the father and ending with the sons competent to protect, the *Sapinda* relations remoter than these should indeed protect with a view to avoid any blame to themselves. This use of the plural name is intended to indicate the first sense; by that are included the paternal relations. So also Nārada: "When his *Sapindas* do not offer protection, the paternal side of the woman is competent. On an extinction of both sides, however, the king is the supporter and master of the woman. He should provide for her maintenance, and should restrain her when fallen from the (right) path".

For *Eṣhām*¹, in some places the reading is *teṣhām*. It is indeed meaningless. In the reading *tāsām*, of these *i.e.*, of the women, independence, is the concluded sense. Others, however, say that these are to be taken separately for the parents and the rest, and maintain that as depending upon them 'nowhere would there be independence for women'. (85).

YĀJÑAVALKYA Verse 86.

When deprived of her husband, she must not remain away from her father, mother, son, brother, mother-in-law, or from her maternal uncle; otherwise she might become liable to censure. (86).

Mitākṣharâ:—Moreover, *bhartrâ vinâ*, one deprived of her husband, without a husband, should not be without her father or the like. Because, being without them, she becomes liable to censure, *garhaṇīyâ*, *i.e.* becomes blameworthy. This is in the case of the alternative of leading a celibate life, *vide* the text of *Vishṇu*²: "After the death of the husband, either celibacy³ or ascending⁴ the (cremation) pile after him." There is great merit⁵ in ascending the funeral pile after him.

1. It seems Mitrāmīśra reads एषाम्.

2. Ch. XXV. 14.

3. ब्रह्मचर्य *i. e.* Continence.—well-preserved chastity.

4. अन्तरोहण *i. e.* ascending the funeral pile of the husband and going (to Heaven) after him.

5. अमृत्युः—Prosperity because of the merit acquired by cremation along with the husband.

Moreover, Vyāsa¹ has pointed out in the form of the episode of the she-pigeon:—"Devoted to her husband, she entered the burning fire; there she regained her lord adorned with variegated bracelets. From there the bird joined to his wife, went to heaven, being honoured on account of his (meritorious) deed. There he enjoyed it with his wife."

So also S'ankha and Angirasa: having premised "Thirty millions and five millions more, as many hair as are on the human (body), for that period shall she reside in Heaven, she who follows her husband" have (further) pointed out their inseparableness thus: "As a serpent-catcher forcibly draws a snake from the hole, thus so drawing out (her lord) that woman enjoys pleasure in company with him. There, solely devoted to her husband, being praised by the bands of the Apsaras, she enjoys pleasure in the company of her husband, for a period of fourteen Indras' (reign)". Similarly²: "Whether the husband be a brahmicide, or have murdered a friend, or is guilty of ingratitude to a benefactor, the woman who is unseparated from her husband purifies him taking whom up she has died. That woman who upon the death of her husband ascends the cremation fire, is regarded as equal in merit with Arundhati and excels in the heavenly region. As long as a woman, upon the death of her husband, does not get herself burnt, so long shall she not be redeemed from the female form".

Hārīta³ also: "The family of her mother and that of the father, as also that where she is given (in marriage)—she purifies these three families, who follows her husband (after her death)".

Similarly: "One who becomes afflicted when her husband is afflicted, who feels delighted when her husband is delighted, who, when her husband has gone abroad, remains without a toilet and becomes emaciated and who when her husband dies, dies, that woman should be regarded as a Pativrātā."⁴

1. Ānuśāsana Parva. Ch. 147. Verses 9, 10 and 12.

2. Śuddhāngirasa (Balam).

3. and Angirasa also (Balm).

4. One who is faithfully and entirely devoted to her husband. व्रत is any vow taken; and पतिव्रता is one who has taken and maintained the vow of wholly and solely following the husband. The quotation in the text defining a पतिव्रता is from शुद्धित्व.

This is the general duty of all women except those who are pregnant or have an infant baby child, and of all (communities) as far as the Chandal¹, since the text "who follows after her husband" is general.

As for the texts, however, which prohibit self-immolation for a *Brāhmaṇi* woman, viz., such as:—"The rule as to the following the dead (husband) does not apply to a *Brāhmaṇi* woman, under the command of *Brahma*. But among the other castes, however, this² is said to be the highest austerity. (Their duty is) to do good to him while living; and when (he is) dead, to destroy herself. That woman of the *Brāhmaṇa* caste, who follows her dead husband, (she) does not lead to heaven by (reason of) her self-destruction either herself or her husband."

Page 24.*

These and several other texts, relate to the ascending of a separate funeral pile, vide this special *Smṛti*:—"Ascending a separate funeral pile and following her husband is not proper for a *Viprā* woman." Thus for the women of the *Kṣatriyas* and the others, permission to ascend a separate funeral pile appears to be inferred.

Some, however, assert:—"Like as is the case with men, self-killing being as much prohibited for women also this direction for *Anugamana* (post-cremation) is meant for those women (only) who through an inordinate desire for heaven, transgress this prohibitory rule of law as is the case with a *S'yena*

An argument. sacrifice. Just as in the text "One who wants to practice *abhichāra*³ may perform the *S'yena* sacrifice" a direction for *S'yena* sacrifice is given to one whose inner mind has been oppressed by an intense feeling of rage, and who is intent on transgressing the rules laying down prohibitions."

1. चण्डाल—has been defined as the son born of a *Brāhmaṇi* woman from a *Śūdra*. See further on in Verse 93. *Amara* II. 10. 4. Their varieties have been detailed in *Amara* II. 10-19-20 thus चण्डालप्लवमातृकृदिवाकीतिजनंगमाः । निषाद-श्वपचावन्नेवासिचाण्डालपुक्रसाः ॥

2. This—अनुगमन—following the husband after his death, post-cremation.

3. अभिचार—a proceeding principally intended for the destruction of an enemy आभिमुख्येन शत्रुवधार्थं चारः । हिंसाकर्म । स तु श्येनादियज्ञेनानपराधस्य मारणं.

(We say) this is wrong. Those who lay down the futi-
lity of the S'yena sacrifice on account of its results, because in the
bhâvanâ which is instrumental for the per-

formance of the S'yena sacrifice, which involves

5 injury to beings, the sanction of the law
is wanting, while its prohibition exists, according to their opinion,
injury itself having been commanded as a means to attain heaven
by reason of the rule as to the *Anugamana*, and there being an
absence of all prohibition against it like as it differs from the Agni-
10 Shomiya sacrifice so is there a difference between the S'yena sacrifice
and the rule regarding the following the husband.

As for the view 'injury' means all actions which are
conducive of death, and the S'yena sacrifice is

Another view. itself an 'injury,' inasmuch as it is a proceeding
15 which consists of acts conducive of another's death,

in a matter of desire, for the motive part there being the possibility of
a natural inclination, cannot be said to be induced by a command²,
by reason of the fact that it consists of an injury which is
goaded on by a desire the S'yena-sacrifice is

20 The answer prohibited, and is in its nature injurious.

Here, however, by the rule as to *anugamana*,
death itself having been ordained as a means for the attainment of
heaven, although there is a natural inclination for death, still in
the transactions conducive of death all incidental acts such as
25 entering the fire, &c., are induced on account of a command and thus
there is no room for prohibition (here). It is just like the text :—
"Let one who desires prosperity kill a white beast sacred to the god
Vâyu." Therefore is indeed clear the contra-distinction between
the S'yena sacrifice and the *Anugamana*.

1. विधि—an originaive command for causing injury.

2. i. e. विधि—विधेरप्रवर्तकत्वात्.

Here the argument is, that although the statement as to the s'yena
sacrifice occurs in the Veda, it is not in the nature of a *Vidhi*, or a command.
It is only a sort of a conditional statement of a course of conduct under
particular circumstances. कथं पुनरनर्थः कर्तव्यतयोपदिश्यते—उच्यते । न हि श्येनाद्यः कर्तव्या
विज्ञायन्ते । यो हि हिंसितुमिच्छेत् तस्यायम्युपायः—इति हि तेषामुपदेशः—श्येनेनाभिचरन्त्यजेत् इति हि
सामानन्ति च 'न अभिचरितव्यम्' इति । See Sâbara Bhâṣya P. 19. आनन्दाश्रम Vol. 97. (1)

As for the position viz. having regard to the *S'ruti* text viz. :—"Therefore, oh, one desiring heaven
Another position must not pass away before the end of his (natural) life" the rule as to *anugamana* is improper as it is opposed to *S'ruti*, (we answer thus) :--

5

The text "therefore, Oh, one desirous of heaven should not pass away before the end of his (natural) life"
The answer. means that one, who wishes for the *Mokṣha* with the object of getting heaven must not dis-
pense away life before the natural limit of life because, when life remains, there is a possibility of securing *Mokṣha* characterised by the attainment of *Brahma*, with its everlasting and unexcellable bliss, by reason of the knowledge of the (supreme) self, on account of the fulness of scriptural studies in (the stages of) listening, contemplation, and meditation over them, and with the inner mind free from all taint by the performance of ordinary and extraordinary duties. Therefore, for the sake of obtaining "heaven," which after all is not eternal, and whose joys are small, life should not be cut short. This is the meaning.

10

15

Therefore, for the woman, who does not wish for *Mokṣha* and is desirous of getting heaven, which is in the form of an uneternal and small pleasure, *Anugamana* is proper; as is the case with other *Anuśhānas*¹ for (the attainment of) special desires. Therefore, the whole is without a fault.

20

Viramitrodaya.

25

Bhartrā vinda 'when deprived of the husband', i.e., when she is separated² from her husband, a woman must not remain away-*hind*, from her father or any of the like relations; i.e., she must not remain unattended by them. Otherwise by so remaining she might become the object of blame by good men. This is the meaning.

30

Here, the separation of the husband is two-fold, either by his going to another country or to the other world. Of these, in the (case of the) first, until his return; and even in (the case of) the second alternative, for the life of continence, for her whole lifetime she should indeed remain

1. अनुष्ठान—any religious act commenced with a set purpose and with the object of securing particular results.

2. वियुक्ता—i. e. separated away, with no hope of rejoining. Mark the force of the prefix 'वि.'

under their protection; the absence of a particular predicate (course of conduct) is dependent upon the absence of the particular state (of life). In the other alternative course of following (on the cremation pile of) the husband, it is connected with the absence of the special objects.

- 5 For says Vishṇu¹ "When the husband is dead, either celibacy or following (after) him ascending (the cremation pile)." This, however, is for one desirous of the fruit of celibacy as stated in the chapter on celibates, viz., "attains the region of *Brahma*, and is not born here again." For one, on the other hand, having a desire other than
10 celibacy, excepting when she is pregnant, or has an infant child, following the husband on the funeral pile. This is the adjustment.

- Moreover, Śāṅkha and Likhita: "Thirty millions and five mil-
lions more, as many hairs are on the human body, for that period shall
reside in heaven she who follows her husband". And also: "Whether
15 the husband be a Brāhmicide, or has murdered a friend, or is guilty of ingratitude to a benefactor, the woman who is unseparated from her husband, purifies him taking whom up she has died. That woman, who upon the death of her husband ascends the cremation fire is regarded as
equal in merit with *Arundhati* and excels in heavenly region. As long
20 as a woman, upon the death of her husband does not get herself burnt, so long shall she not be redeemed from a female form."

Hārīta also: "the family of her mother, and that of the father, as also that where she is given (in marriage), she purifies these three families who follows her husband (after his death)".

- 25 In the *Brahma Pūrāṇa*: "When the husband dies in another country, his chaste wife placing his two sandals on her heart, and (thus) purified, should enter the *Jātavedasa*² fire. The woman who utters the *Rgveda* should not destroy herself."

- Vyāsa*: "That chaste woman solely devoted to her husband,
30 who upon hearing of the death of her husband in an unknown country, ascends into the blazing fire, hear her power: If he has entered hell, and tied up with terrible nooses, has been taken hold of by the attendants of Yama and taken to the place of torments, and awaits there helpless and humbled surrounded by his own actions, as a serpent catcher
35 forcibly draws a snake out from the hole, thus drawing out her lord, that woman enjoys pleasure in company with him. There, solely devoted

1. Oh. XXV. 4.

2. जातवेदस—fire. जातं वेदं धनं यस्मात् । The Mahābhārata gives its derivation thus: पावनतायावकश्चासि बहनाद्व्यवाहनः । वेदास्त्वर्थं जाता वै जातवेदस्ततो ह्यसि ॥ II. 31. 41.

to her husband, being praised by the bands of the Apsaras, she enjoys pleasure in the company of her husband as long as the period of fourteen Indra's (reigns)". Thus enough of prolixity.

Others, however, suggest as the adjustment, that when the husband is dead, the Brāhmani wife should observe celibacy and the Kshatriyā wife and the rest should do the ascending (of the cremation fire) after him. So also Paithinasi: "*The (rule as to)* following the dead husband (on the pier) is not (ordained) for a Brāhmani under the rules of Brāhma; for other Varnas, however, this has been prescribed as the highest duty of a wife." And Angirāḥ: "That woman of the Brāhmaṇa caste, who follows her dead husband, she does not lead to heaven by (reason of) her self-destruction either herself or her husband." That, however is questionable; the word 'separate' in the text of Likhita and others being intended as specially indicating the prohibition, and hence also the expression 'taking him' in the aforestated passage of Likhita is a rule for a Brāhmaṇa. So Usanāḥ: "By mounting on a separate funeral pile, a Viprā woman is not authorised to go after (him); this has been laid as the highest duty for the women of other (Varnas) only." Hence also the Author of the Kalpas mentions without particularisation, the lying place for the wife on the northern side of the (husband's) dead body. Hence also in Eāmāyana, and like other works the destruction by the Brāhmani women of their own bodies by cremation with an embrace of the body of the husband has been described in smaller episodes. Then the Śrūti, viz.: "Therefore in this world, one desirous of heaven should not pass away before (the limit of) life" sets aside at a distance all the Smṛti text: prescribing anugamana. How is this? The answer is: *Swah-kāmi* 'desirous of heaven', i.e., who wishes for the fruit in the form of heaven. 'Before (the limit of) life', i.e., even when there is (the limit of) life, in short, by his own will. 'Pass away', i.e., give up life. This is the meaning of the Śruti.

Thus also 'one must not do injury to any being' is also a Śruti text of general application. Like the text "One should kill a white (animal) for the Vāyu", and like others of Śruti and Smṛti in regard to the special subject of injury, is the case of the Śruti text under consideration, viz., after the husband is dead, the wife should follow (him) and should resort to the mode of departure other than that specially laid down. Thus there being no opposition thus it should be carefully noted that the Smṛti text is not contradicted. Others, however, say that in the case of a chaste wife, self-destruction after the husband, and for any other, celibacy, should be the adjustment, the vow of fidelity to the husband reaching as far as death after the husband's death.

Hārīta : “afflicted when (the husband is) afflicted, pleased when he is pleased, and when he is abroad, disturbed in mind, while when the husband is dead, she dies, that woman should be known as the *Pativrata*.”

Some say that perhaps the prohibition in the case of pregnant women and others for following (the husband) after his death, is tantamount to a command for others to follow. That, however, is not agreeable, as it is opposed to the usage of the good people of all regions.

Those, moreover, repeating the text of Angirâh, viz., “As long as a chaste wife does not burn her body in the fire after the husband is dead, so long will she not be released by any means from the female form”, and taking it as authority set aside the usage of the good, they forget the text stated by himself and closely contiguous and preceeding the above text of Angirâh, viz. : “For all the women excepting that of jumping into fire, no other duty whatsoever must be known after the death of the husband.” From the principal opening clause ‘For all women’, after the manner of the maxim ‘Or the Veda’.¹

Therefore in the case of pregnant women, and those who are not guilty of a heinous sin, from the Brâhmani to the Chândâli woman is the right of following after the death of the husband, and that this adjustment is equal to celibacy has already been shown before. Thus everything is nice. (86).

Yājñavalkya Verse 87.

One who is devoted to the pleasure and the good of her husband, who is of virtuous conduct, and has conquered her organs (of sense), obtains fame in this world, and after departing from here obtains the best position.² 87.

Mitâkṣharâ.—Moreover, *priyam*, to the pleasure, i. e., agreeably to the mind and in future also what is beneficial, such, *hitam*, good. Pleasant as well as good (together make up the

1. ‘वेदो वा’ see Jaimini III. III. 2. This is the first Adhikaraṇa of the third Pâda of the third Chapter of Jaimini. The second sūtra is वेदो वा प्रायदर्शनात्. “Or it may appertain to the whole Veda, because of the pervading :”

Here the point under discussion is whether the text applies to all the women, or to some only under particular conditions; and the Author states that having regard to the emphatic manner in which it has been introduced, the text is meant for all the women after the manner of the reasoning in वेदो वा.

2. गतिम् i. e. final resting place after death.

compound word) 'pleasant and good'. That which is 'pleasant and good' to the husband. Therein *yuktâ*, *devoted*, *swâchârâ*, of virtuous conduct, one whose behaviour is virtuous; such a one, as so described.

Virtuous behaviour, moreover, has been pointed out by **Sankha** thus: "Unannounced one should not go out of the house. Not without the upper garment, nor must one walk fast. Nor should she speak with a stranger man with the exception of a grocer, a recluse, or a physician. Nor should she expose her navel. She should put on clothes as far down as the heels. She must not uncover her breast, nor must she indulge in loud laughter. The husband, or the relatives she must not hate. Never must she associate together with harlots, rouges, go-betweens' nuns, fortune-tellers, and those that work in sorcery, charms, or magical philter, and jugglery, or those who are of immoral conduct, because it is by close contact that the character is perverted."

Vijitendriyâ, has conquered her organs, conquered i.e. one by whom are restrained the organs (of sense) i.e. the sense of hearing, speech &c. together with the mind. *Iha loke kirtim*, in this world fame, i. e. renown, and in the other world also *uttamâṁ gatim*, the best position, *âpnoti*, she obtains.

Moreover, all these 'duties of women' are to be understood as applicable after marriage, as it has been stated²: "Before initiation, as he likes in behaviour, speech, and eating." Also³ "The ritual of marriage has been regarded as that of initiation in the case of women" (87).

Viramitrodaya.

Priyam 'pleasant', i. e., at the time attractive to the mind; *hitam* 'good', i. e., good in the end. The *dvandva* compound of these two words. This is one view. In fact, however, it is the *karmadhâraya* compound, *yuktâ* 'devoted', i. e., set on, one whose behaviour is good is of 'virtuous conduct', *swâchârâ*. Goodness has, moreover, been described

1. अभिसारिका—One meeting a lover by appointment: कान्तार्थिनी तु या याति संकेतं साऽभिसारिका.

2. by Gautama II. 1.

3. Manu II. 67.

by S'ankha and Likhita thus : " Nor must she from within go out ; nor without the upper garment ; nor must she run ; on occasions other than of festivities she must not use fragrance, flowers, or ornaments, or coloured garments ; nor must she speak to a stranger excepting a grocer, an ascetic, or the elders ; she must not expose her navel. She should put on a cloth which would extend as far as her heels. She must not lay bare her breast, nor must she indulge in loud laughter. Nor the husband, nor his relations should she hate. Never must she associate herself together with harlots, rogues go-betweens, nuns, fortune-tellers, and those that work in sorcery, and the jugglers. Indeed by close contact the character of women becomes vitiated" *Sanyatendrigā*,¹ 'one who has restrained her organs' i.e. who has kept under control, speech, mind and other organs. *Iha* 'here', i.e. in this world. *Pretya*, 'after departing' i.e. after life becomes extinct. *Anuttamām*,² 'Unsurpassed' i.e. having no rival in the highest rank, i.e. in the form of heaven; absolution. The whole of this code of women's duties is to be understood, moreover, to be applicable after marriage ; the concurrent use of the word husband and the like having an application only in that stage.

Manu³, moreover, states the fruit of fidelity to the husband : "From the time of her gift she who is for the whole of her lifetime entirely devoted to her husband, (she) attains the region of the husband ; she is just as (respected as) Arundhati".

Page 25*

Mitākṣharā

The Author now lays down the rules for one with many wives

Yājñavalkya Verse 88.

When there is a wife of the same *Varṇa*, religious acts must not to be allowed to be performed by another. When there are wives of the same *Varṇa*, religious duties should be performed by any other except in the absence of the eldest. 88.

1. Viramītrodaya reads संयतेन्द्रिया, the Mitākṣharā reads विजितेन्द्रिया, while Viśvarūpa does not give this verse at all.

2. i. e. than which there can be nothing better, the best *per excellence*.

3. This verse is not found in the published edition of Manu. But in some manuscripts it has been placed near verse 153 of Chapter V. See Gharpure's Edition of Manu,

Mitākṣharā:—**Savarṇāyām**, When a wife of the same *varṇa*, **satyām**, is, **anyām** another i. e. of another *varṇa*, never **dhrama-kāryam** **kārayet**, religious work be allowed to be performed. **Savarṇāsvapī**, even when there are wives of the same *varṇa*, **dharmye vidhau**, in religious duties i. e. in the 5 performance of religious ceremonials, **jyeshṭhayā vinā**, except in the absence of the eldest, i. e. leaving the eldest, **itarā**, any other, i. e. the middlemost or younger must not be engaged.

Viramitrodaya.

The Author states about one having many wives

10

Yājñavalkya Verse 88.

When a wife of the same *Varṇa* does not exist, the Author permits the performance of religious acts in company with wives who are not of the same *varṇa*. With the company of a *Sūdrā* wife, however, there is absolutely a prohibition. For says **Vaśishṭha**: “A wife of the lowest *varṇa* is only for enjoyment, not for religious acts” *Nasṭavarṇā*, of 15 the lowest *varṇa*, i. e., of the *Sūdra* class, is not intended for (the performance of) religious acts in the case of *Brāhmaṇas*.

The word *Savarṇāsu* ‘among wives of the same *varṇa*’, is indicative only of plurality; therefore, when there are many wives of the 20 same *varṇa*, without the eldest, i. e., first married, any other must not be engaged in religious performances. This is the inference, i. e., she must not be employed. The meaning is that a religious act must not be performed with the association of any one other than the eldest. Therefore the net result is that religious acts must not be performed with the 25 association of any other than the eldest, *vide* this text of **Vishṇu**: “In sacrifices like the perpetually consecrated fire, the second must not be taken to act alone with him, otherwise fruitlessness will be his even by the performance of hundreds of sacrifices.”

Or its meaning may be, ‘in the absence of the eldest’ i. e. without 30 her company, and in that case, with the association of the eldest, the competency of another is also inferred. Therefore **Kātyāyana** has observed: “Not without even one should a wise man perform the consecration; that one should regard as not done, which all do not consecrate.” Thus then in the text of **Vishṇu** ‘Second’ means one not of 35 the same *Varṇa*. In fact, when with the eldest alone there would be accomplishment without much trouble in a religious act, exclusion of another, (otherwise) in any other case, permission (for her).

Therefore indeed, in the Chhândoga Parīṣiṣṭa Kātyāyana has observed : “ Performances such as consecration of the fire and the like, one who has many wives, should cause to be performed by one of the same *varṇa*; in her absence, however, by the eldest, provided she is not under
5 censure. Of these, Moreover, one who has given birth to warriors, and who has observed the behests ; one, who is expert, and of sweet speech, and is pure, her should he engage in such a case. Or, in the case of incapacity, the act should be divided in daily order in the order of seniority, or all should accomplish it together according to the knowledge
10 (of each)”. ‘Under censure’ i. e. a wife against whom a cause exists which would be an objection to her association in the performance of a religious act.

“One is called a *Dharmapatnī*, provided she be without a fault; if she have fault, it would not be wrong ; for) one should take another
15 possessed of qualities.” In this text of Dakṣha also, the meaning of the word ‘without a fault’ is also the same. It has also been stated that resorting to a second wife or the like would be for the special rite of the consecration of the Fire (83).

MITĀKSHARĀ.

20 Having laid down the law for one whose husband is dead, the Author now propounds the law for one whose wife is dead

Yājñavalkya Verse 89¹.

Having caused to be cremated with the agnihotra fire his wife of good behaviour, the husband should take (again)
25 according to law a wife and the fire without delay. 89.

Mitākṣhrâ :—As described above *vrittavatîm*, of good behaviour, i. e. leading a good life, when dead, such a wife *striyam agnihotreṇa*, with the agnihotra fire, i. e. with fire consecrated with *S'ruta* rites, or in its absence with that prepared with
30 the *S'mârta* rites, *dâhayitwâ*, having caused to be cremated, *patih*, the husband, who has not produced sons, who has not performed a sacrifice, or who is not entitled to enter another order of life

1, Note. This verse is not given in the edition of Viśvarûpa,

when another wife exists punardârânagnîṃścha vidhivadâharet, should again take a wife and the fire according to law, avilambayan even without delay, even immediately. Because (1. 20). it has been ordained by Dakṣha¹ "without an order should not remain even for a day the twice-born".

This, however, is applicable only in the case of her who has been duly initiated along with the consecrated fire, and not of any other. As to what has been stated in, "When, however, one cremates his second wife with the *vaitāṇika*² fires when the first is living that (act) is equal to liquor-drinking" and "Upon the death of the second wife, one who abandons the (vow of) perpetually consecrated fire, him one should know as a brahmicide, as also him who gives it up at his (mere) wish" and like others, these are to be understood as applicable in the case of her who has been initiated as a wife along with the consecration of the fire.

Here ends the Chapter on Marriage.

Viramitrodaya.

The Duties of one who has lost her husband have been stated before. Now the Author states the same for one who has lost his life

Yājñavalkya Verse 89.

Vṛttavatīm 'Of good behaviour, i.e., who was of virtuous conduct, wife, apparently who is dead *agnihotrena*, by the consecrated fire, i.e.,

1. 1. 10.

2. अग्निम्—The Sacred fires—five (पंचाग्निम्) or six in number, viz.; दक्षिण गार्हपत्य and आहवनीय which are collectively known as द्वौत fires, and सव्य, आश्वत्थ and औषासन the स्मार्त fires.

वैतानिक—Sacrificial, or sacred fire.

There are different designations by which fire is known when kindled on particular occasions e.g. it is known as पावक when it is kindled on the occasion of the first entry in the house along with the bride गृहप्रवेश, as मारुत on the गमयान, as चंद्र at the पुंसवन्, and so on.

The last verse recommends to the widower a second marriage so that the fire may be consecrated again. The question then arises whether it is absolutely necessary for the rekindling of the fire that a wife should be wedded again. The Bālambhaṭṭi enters into a prolonged discussion and mentions in details the विधुराग्नि—The widower's fire, *per Contra*—the householder's fire. The two words दार (wife), and अग्नि (fire) are always coupled together. It is not, however, absolutely necessary for one who has lost a wife to take to another; if he is not so inclined, he may kindle and maintain what is called the widower's fire.

by the *S'rauta* fire, and in its absence, by the *Smārta* fire, *dāhayitvā* 'having caused to be cremated', *i. e.*, by the son or the like, otherwise, however, having cremated her himself, the husband who then had a reason for marrying another wife, (should take) a wife, when possible of the same
 5 *varṇa* only, otherwise, excepting a *S'udrā*, of another *varṇa* also. As says Vishṇu. "Even when the wife is dead, one must not give up the Vedic Fire; that should be prepared even by means of a substitute, and should perform it the whole life-time." For the Nibandha has explained *Upādhiṇā*—'by means of a substitute' such as by a wife not of the
 10 same *varṇa* or the like.

Agnīn 'Fires' *i. e.* the *S'rauta* as well as the *Smārta*. And moreover another (wife), *āharet* 'should take, *i. e.* should take over. The suffix *अ* in the word *avilambayan* is indicative of its own meaning, *i. e.*, without making delay. In case of delay there might come about a
 15 slackness in the performance of duties which can be accomplished by wives and like others, or at his own option, and not without delay, the undesirable condition—of being without an order (in life) might come about. And that is opposed, since Dakṣha has stated 'Never must a twice-born be without (being in some) order even for a moment'.

Such cremation, however, shall be only of that wife, whether
 20 eldest or youngest, along with whom the fire was brought home, and with that very Fire. Thus: "He who cremates his second wife with the *Vaitānika* Fire or the like, when the first is living, that is equivalent to liquor-drinking." Also "when the second is dead, one who gives up the
 25 permanently consecrated fire, that should be taken as the abandonment of *Brahma*; as also one who gives up at a (mere) whim. Also, "He who cremates his wife indifferently with his own consecrated fire, by that (act) he becomes a woman, and his wife becomes a male." These and other similar texts are to be interpreted as applicable where cremation is
 30 made (with the consecrated fire) of one who was not associated in the consecration of the sacred Fire."

Thus ends the chapter on marriage in the commenatory on
 Yājñavalkya.

CHAPTER IV.

Of the distinction of *Varṇa* (Class) and *Jāti* (Caste).

For a Brāhmaṇa there may be four wives, for a Kṣatriya three, of a Vaiśya two, and for a Śūdra one. Having stated this, it has been stated, moreover, that on these, sons should be begotten. Now upon whom, from whom, what (kind of a) son is produced? So the Author states the distinction 5

YĀJÑAVALKYA Verse 90.

From (husbands of) the same *Varṇa*, upon (wives of) the same *Varṇa* those who are begotten, these are the *Sajāti* sons (capable of) continuing the line in unblemished marriages. 10

Mitākṣharā: Savarṇebhyo from the same varṇas i.e., from the Brāhmaṇas and the rest, savarṇāsu, upon the same varṇa i. e. upon the Brāhmaṇi and the rest, sajātayaḥ i. e. of the same jāti 15 or caste as that of the mother and the father, putrāḥ sons, become, For

1. This chapter deals with the question of mixed marriages or Hypergamy. They are mainly grouped as अनुलोम and प्रतिलोम and the further mixtures संकीर्ण of these. The whole society is divided into four varṇas viz. ब्रह्म, क्षत्रिय, वैश्य and शूद्र—Brāhmaṇa, Kṣatriya, Vaiśya and Śūdra, enumerated in their order of priority. When a marriage takes place between a man of the prior varṇa, and a woman of a varṇa next thereafter mentioned, it is an *Anuloma* marriage. When, however, the parties are arranged in an inverse order so that the woman is of a prior varṇa and the husband of a varṇa next or lower in enumeration, it is a *Pratiloma* marriage. There is therefore a threefold division of marriage viz. सवर्ण and असवर्ण which is either अनुलोम or प्रतिलोम. The paternity of these terms is traceable to the Vedas, and is interesting:—

In the Taittiriya Samhitā Third Aṣṭaka is a description of the performance of the *Dars'a-Purnamāsa Iskti*. As part of this is the *anvārambhanīyeshkti*. In the fifth *Prapāṭhaka* of the third *Aṣṭaka* the particular deities to be invoked are mentioned, and the following mantra occurs.

ब्रह्मवादिनो वदन्ति स त्वै दर्शपूर्णमासावालभेत य एतयोरनुलोमं च प्रतिलोमं च विद्यादित्यमावास्यायाः ऋर्षे तदनुलोमं पौर्णमास्ये प्रतीचीनं तत्प्रतिलोमं यत्पौर्णमासीं पूर्वमालभेत प्रतिलोममेनावालभेतामुपपक्षीयमाणमन्वप क्षीयते इति.

Upon this Sāyana comments as follows:—

अत्रेदं चिन्त्यते—किं पौर्णमासी प्रथममारब्धव्या आहोस्विदमावास्येति । तदर्थमन्यदप्येतच्चिन्तनीयम् । कालस्य स्वरूपं कीदृशमनुलोमं कीदृशं प्रतिलोममिति । न चेयमप्रस्तुता चिन्ता । यो यजमान एतयोर्दर्शपूर्णमाससंबन्धिकालयोरनुलोमं प्रतिलोमं च स्वरूपं वेद स एव दर्शपूर्णमासारम्भे मुख्योऽधिकारी नान्य इति ब्रह्मवादिनः

the statement that¹ "This rule is ordained for married women only" has been placed at the end² as applicable to all. For the married women *i. e.* for those of the same *varṇa*, is the connection. The word 'married' being a relative term, the meaning is 'with husbands of the same *varṇa*'.

The word *savarṇa* used once³ is clear in meaning. Therefore this is the meaning intended: To a woman of the same *varṇa* married according to the form described, children born from the husband of the same *varṇa* become of the same *jāti*. And hence also comes to be expressed the difference as to the *varṇa* of the *Kunda*, *Gotaka*, *Kānina*, *Sahodhaja*, and the like. These, however, while distinguishable from the *savarṇas* as well as the *anulomas* and the *pratilomas*, are bound⁴ by the general rules of conduct, such as abstention from injury, and the like, vide the text⁵: "All those born of the degraded are stated to be equal to the *S'udras* in regard to their status⁶."

पत्न्यपराधः । तत्र कश्चिदुद्दिमाननुलोमप्रतिलोमभागमेव ब्रूते । अमावास्याया ऊर्ध्वं शुक्लप्रतिपदमारभ्यानुलोम-
कालस्वरूपं दिने दिने चन्द्रस्य वर्धमानत्वात् । पौर्णमास्याः प्रतीचीनमुपरितनकृष्णप्रतिपदमारभ्य कालस्य
यत्स्वरूपं तत्प्रतिलोमं दिने दिने चन्द्रस्यापक्षीयमाणत्वात् । एवं सति पौर्णमासीं पूर्वभाषिणीं कृत्वा यागारम्भं
कुर्यात्तदा प्रतिलोमस्वरूपेणैव तौ दर्शपूर्णमासावारब्धवान्भवति । तथा सति पौर्णमास्यामारब्धायां सत्यां
समनन्तरमेव चन्द्रोपक्षीयते । तं चापक्षीयमाणमनु यजमानोऽप्यपक्षीयते । Therefore प्रतिलोम
marriages have been declared to be illegal. प्रतिलोमा धर्महीनाः ।

अनुलोम was rendered as hypergamy by Goldstream, and subsequently used by Sir Denzil Ibbetson in his Report on the Census of the Punjab in 1881, in which he defines it as 'a superior marriage'. From the point of the woman it is marrying up—*i. e.* with a man of the superior class.

1. See further on Verse 92 p. 251.

2. सर्वशेषत्वेन उपसंहारात्. उपसंहार is the conclusion with its correlative the उपक्रम—the opening.

3. See Bālabhāṭṭi p. 275. The meaning is that the word *savarṇa* by itself is clear. Why then a repetition? It is for making the position clear. When the word is used in relation to the wives there would be no difficulty. But when used in regard to the husband as one of a group it may have a wider orbit. Therefore 'by men of the same *varṇa* upon women of the same *varṇa*' makes the position clear.

4. अधिक्रियन्ते—The use of this word in Sanskrit is indicative both of a right as also of an obligation.

5. Of Manu X. 41.

6. सधर्माणः—Equal in regard to their rights and duties.

Apadhwanasajāh 'born of the degraded' i. e. born of an irregular intercourse. They are clothed with the duties of the *S'udras* such as service of the twice-born, and the like.

An objection Indeed, if the *Kunda* and the *Golaka* are not Brāhmaṇas, their prohibition¹ for a *s'rāddha* was unnecessary. It would also be against the rule: 5

"One who is born of a man of the same *jāti* upon a woman of the same *jāti* becomes indeed of the same *jāti*." as from a bull upon a cow, a calf, from a horse upon a mare, a horse. Therefore, that one born of a Brāhmaṇa from a Brāhmaṇi is a Brāhmaṇa is not inconsistent. Moreover, there would be a contradiction with the text stated after enumerating the *Kānina*, *Pāunarbhava*, and others². viz. 10

"This rule has been propounded by me in regard to those of the same *jāti*."

The Answer This is not correct. The prohibition for a *S'rāddha* is with a view to remove the wrong impression that one born of a Brāhmaṇa from a Brāhmaṇi is a Brāhmaṇa. As one degraded, who is absolutely not thought of, for a *s'rāddha*, has been prohibited. 15

Nor is there any inconsistency with the rules. That may be where the *jāti* is directly cognisable. The Brāhmaṇa and the like *jāti*, moreover, have been defined by the *Smṛti* and will be in accordance with the text. As for example, even though they are equally Brāhmaṇas, the *Kundinah*, *Vasishṭha*, *Atri*, and *Gautama* are the gotras as defined in the *Smṛtis*. So, all are equally human beings, the Brāhmaṇa and other castes as defined by the *Smṛtis*. Of the mother and the father also, this is the test³ for the *jāti*. 20 25

Nor is there any argument in a⁴ circle. The world is endless⁵ as is the usage about the meaning⁶ of words. As for the text:

1. See further on Verse 222. The meaning is that if they were not Brāhmaṇas how do they happen to be mentioned among Brāhmaṇas to be avoided for a *S'rāddha*?

2. Yājñavalkya II. 133.

3. जातिलक्षणं—i. e. they would be of that *jāti* of which were their parents.

4. अनवस्था—has been defined as उपपाद्योपपादकयोरविश्रान्तिः An endless series of statement of causes and effects. Absence of finality.

5. अनादि—of perpetual motion. संसार is 'created world in motion.'

6. शब्दार्थव्यवहार—the practice as to the determination of the meaning of words.

“ This rule has been propounded by me in regard to those who are *sajāti* ” as it is a statement in repetition of what is stated before, it will be explained on the proper occasion.

The Kṣhetraja son has the same *jāti* as the mother, since so
5 it has been stated in the *Smṛtis* in regard to the Niyoga, and according to the usage of the good also. Thus, Dhṛtarāṣṭra, Pāṇdu, and Vidura being Kṣhetraja sons were of the same *jāti* as that of their mother. Thus enough of prolixity.

Moreover, *anindyeshu*, in unblemished i. e. the Brāhma
10 and the like, *marriages vivāheshu*, *putrāḥ santānavardhanāḥ*, sons capable of continuing the line i. e. undiseased, long-lived and endowed with religion and progeny, occur.

Viramitrodaya

Here, of the duties of the *Varnas*, the *Āśramas* and of others,
15 which have to be hereafter propounded, first having declared the law as to celibacy, of the four *Varnas* of the *Brāhmaṇas* and the others respectively has been mentioned a marriage with three, two, and one *varṇas* in order, as well as the begetting of a son. There, from (a man of) what caste, upon a woman of which caste, a son of what caste is born? Anticipating
20 such a question from the pupil and as if satisfying it, for a proper understanding of the members of the *varṇas*, and of the mixed also as indicated by the word ‘others’, and while beginning with the production of progeny by men of the same *varṇa* upon women of the same *varṇa*, and on such an occasion with a view to a clear elucidation of their rules the
25 Author severally discriminates the pure *varṇas* as also the mixed ones by five verses and a half.

Yājñavalkya Verse 90.

Varṇa, moreover, is of two kinds, pure¹ and mixed. Of these, the pure, viz., the Brāhmaṇa and the rest have been before described, in
30 detail. The mixed, further, is of two kinds, Principal, *mukhya*, and subordinate, *Gauna*. One begotten by the mother and the father of different *varṇas* either directly or in a line of succession, is the *mukhya*, the principal. By reason of the assumption of their being begotten in the common line of descent in succession, there is no fault of ultrapervasion as
35 to those further born of the mixed and the mixed ones.

That also is of two kinds; *anulomaja* and *pratilomaja*. One born of a higher *varṇa* upon a lower *varṇa* is *anulomaja*; in the reverse

1. शुद्ध, संकीर्ण and संकरज Born of the mixed.

case, is the *pratilomaja*. The *gauna* or secondary is the *Vratya* and the like, all others, than of the pure *varna* or the *Principal and the mixed*. As says Manu¹: “By reason of the misbehaviour² of the *varnas* by a marriage with the unmarriageable, and also by the abandonment of one's own duty, is produced the mixture of the *varnas*”. *Varnānam Vyabhichāro*, the “misbehaviour of the *varnas*”, i.e., sexual intercourse with one of another *varna*. *Avedyā* ‘unmarriageable’ such as the *Sapindā* and the like. *Swakarmaṇām* ‘of one's own duties’, i.e., the initiation and like others. By the use of *cha*, ‘and also’, are included other causes also which are opposed to the (maintenance of the) state of a pure *varna*. By this, sons born of a sexual intercourse between people not related as husband and wife, although of the same *varna*, such as the *Kunḍa*, *Golaka*, *Kānina*, *Pāunavbhava* and the like are indeed included among the mixed ones. Hence also in *Mahābhārata*³: “With women fallen, O son of the *vr̥ṣṇis*, is produced a commixture of the *varnas*,” *Duṣṭāsu*, ‘fallen’ has been generally mentioned.

Here, first, the Author expounds those of the pure *varnas* by a reference to the cause. *Savarṇebhyo*, ‘from the same *varna*’, i.e., obviously (the same as) that of the wife. *Savarṇāsu* ‘upon the same *varnas*’, i.e., obviously (the same as) that of the husband. *Ye jāyante* ‘those who are begotten’. *Te sajātayaḥ*, ‘these are the *sajātis*’, i.e., of the progenitor's *jāti*. Similarly should the order of words further on be taken by taking the words “those” and “these” as understood in the sense of a point to be established and laid down as principal and accessory. By the general expression ‘are begotten’ is intended only the legitimate* offspring. So thus further also.

Thus, therefore, from a *Brāhmaṇa*, one begotten upon a *Brāhmaṇi* woman is a *Brāhmaṇa*. Similarly should be observed in the case of *Kṣatriya* and the rest. Here as by the use once only of the word *savarṇa* the intended meaning is attained, the use of the word *savarṇa* a second time is with a view to bring out the meaning clearly. Others say that it

1. Ch. X. 24.

2. द्युभिचार—*is* popularly known as adultery—वि+अभि+चार—Conduct which is opposed to the rules or usage.

3. See *Bhagvatgita* I. 41.

4. अपत्यमात्रं—Only the *apatya*—अपत्य—न पतंति पितरो येन. According to *Yāska*—अपत्यं कस्मात् अपतत्त्वं भवति पितुः। पितुः सकाशादेत्य पृथगिव तत् भवति। अनेन जातेन सता पितृ न वरके पततीति वा।

Bhavabhūti describes it as a knot tying the parents together

अंतःकरणतत्त्वस्य द्वैतयोः स्नेहसंश्रयात्। अन्तर्द्वयधारेकोऽयमपत्यमिति बध्यते॥

is intended to convey the absence of misbehaviour. Here Manu¹: "In the case of Brāhmaṇas and others, sons begotten on wives (married) in the *anuloma* order while undeflowered, those only who are of the equal (*varṇa*) should be considered as of the same *jāti*". Tulyāsu 'Of equal',
 5 i.e., of the same *varṇa* as the husband. Patnīṣhu, 'among wives,' i.e., those married in a proper form. Akṣhatayoniṣhu, 'undeflowered', i.e., not sexually enjoyed by others. Here, the enjoyment is to be understood as (the one which was) the cause of the birth of those who are born. Therefore even of those who have misbehaved, one begotten by the
 10 husband is of the same *varṇa* as of the progenitor.² Otherwise, it would be inconsistent with the rule generally approved of all good men that one born of a wife who has misbehaved, but who has made expiation, is of the same *varṇa* as that of the progenitor. Hence also in the text of Manu³: "All those, however, born of a violation are ordained to be
 15 under the same duty as the Śūdras", birth on account of violation only has been stated as the reason for the (application of) rules of the mixed; the word violation having the sense of adultery. Of one, however, born of a woman who has been guilty of (any of) the particular faults punishable by abandonment, that would not be so, by reason of the rule of the
 20 *S'ishṭas*. This is the line.

Thus, therefore, from the *Mārdhābhishiktā*⁴ and the like also, sons born upon the *Mārdhābhishikta* and the like women, are indeed *Mārdhābhishiktas* and the like. From the *Sātās*, etc., upon *Sātā* women the *Sātās* only, and from *Vrātyas*, etc., upon *Vrātyā* women, etc., become *Vrātyas*
 25 only, vide the Maxim: "He who is born of whomsoever becomes like him." It should be borne in mind that it is indicated that this special rule does not hold in regard to those who are of the same *jāti* in compliance with the *S'āstra*.

If the word *anulomya* is to be taken as relating to age, then
 30 in that case it means of the bride-groom younger in age than the woman. Upon the strength of the text 'a householder should wed a wife junior in age' and the like, one senior in age not being fit

1. Oh. X. 5. The construction is rather involved. Its import is, of the several sons begotten by a man on different wives married from different orders, those only who are born of wives of the same order are to be regarded as equal in caste with the progenitor.

2. i.e. the husband.

3. X. 41.

4. There is a difference between the *Mitākṣharā* and the *Vīramitrodaya* as regards this. The *Mitākṣharā* reads in its commentary as well as the text of Yājñavalkya, *Mārdhavasiktā*, while, the *Vīramitrodaya* reads; similarly at both places as *Mārdhābhishiktā*.

for marriage, one begotten upon her is included among the Miscellaneous mixed, and also on account of the text of Likhita: "By also marrying the unmarriageable". This is the ipmort.

Others, however, state that the mention of the *anulomas* is with a view to discriminate these from those born of a marriage in an inverse order. Here by the use of the word *patnīṣhu*, 'on wives', and even in the present context by reason of the general statement that 'this rule has been ordained for married women' and the words '*patni*' and *vinmā* 'married woman' being expressive of a cognate relationship, the man who marries becomes developed into a progenitor, that the *Kunḍa* and the *Golaka* do not have the *jāti* of the progenitor becomes clearly deduced. Moreover their nearness to the third category beyond the *Sankirṇa* comes to be pointed out. Hence also Devala: "He who is begotten on women of the same *varṇa* by a second (man other than the) father, is known as *Āyaveta*, and by *jāti* he has the same duties as those of a *S'ūdra*": This and similar other passages also may be seen there.

The *Kṣhetraja*, however, is of the same *jāti* as of the mother, by reason of the *Smṛti* about the *niyoga*, and by regard to the usage of the *S'iṣṭas*. Therefore, *Dhṛtarāṣṭra*, *Pāṇḍu* and *Vidura* being *Kṣhetraja* sons, have been stated to be of the same *jāti* as of the mother.

This, moreover, should here be borne in mind. All this properly is only introductory¹ of the *Brāhmaṇa* and the like *jāti*, but not however that itself, as if its establishment by the *Brāhmaṇa* character be finally led to, there will be the fault of *Ātmāśraya*². Nor will it be open to suggest so on the mere strength of the word of the *Brāhmaṇi* woman, as it will lead to unendedness,³ as such an argument is endless, and any other means of fixing it being unavailable, and it would not be any fault if a thing which points at it is not accepted as conclusive. All this may be taken into consideration by the experts in each of the several branches of knowledge.

1. परिचायक—i.e. only introductory and not finally confirmatory; only approximating as opposed to निश्चायक.

2. आत्मश्रय—the fault of आत्मश्रय occurs where for the knowledge of self, one's self is resorted to आत्मज्ञाने आत्मपेक्षा. Its opposite is अन्योन्याश्रय=परस्परज्ञाने परस्परज्ञानापेक्षा.

3. अनवस्था—Argument in a circle. Thus, here the child is a *Brāhmaṇa* because its parent says that he was a *Brāhmaṇa*; and the parent was a *Brāhmaṇa* because his parent maintained so, and so on. The import of the whole passage is that the *jāti* such as *Brāhmaṇa* &c. can only be suggested (परिचायक) at the utmost, it cannot be a guide for its conclusiveness.

Even of those who are of the same *varṇa* as the father, a special peculiarity among these is mentioned by the the author: *Anidyeshu vivāheṣhu*, 'in blameless marriages', 'blameless' viz., in the four i. e. the Brāhma and others. The Locative case is used to indicate a desired connection. Therefore, of such sons who are born of blameless marriages those become capable of continuing the line i. e., the cause for developing the progeny. This is an implication, for says Manu¹ "From the four marriages enumerated successively, viz., the Brāhma and the rest² spring sons, radiant with the knowledge of the Veda and honoured by the *S'iṣṭas*. Endowed with the quality of beauty and goodness, possessing wealth and fame, obtaining enjoyment to the fullness of their desire, most righteous, they live for a hundred years, But from the remaining³ blameable marriages spring sons who are cruel, speakers of untruth, and who hate the Veda and the sacred law".

It need not be mentioned, that this has a reference to the Brāhmanas.

Moreover. "From blameless marriages with women, blameless progeny is begotten of men; in blameable marriages blameable progeny (is born); therefore, one should avoid the blameable (ones)".

Here, even of the unmarriageable a censured marriage being possible those begotten from it, by reason of their being born of a marriage with the unmarriageable, even generally should not be supposed to have the same *varṇa* as of the progenitor. Some, however, say that that necessarily follows from the text, 'in blameless &c.' *Anidyeshu* 'blameless' i. e. unprohibited. That the word son is intended to indicate son only, and that the word *Santāna* &c., are a mere praise (90).

Having described the *varṇas*, the Author now states the *anulomas*

Yājñavalkya Verse 91.

From a Vipra, the son begotten upon a *Kṣatriyā* woman is (called) the *Mūrdhāvasikta*, upon a *Vais'yā* woman the *Ambashtha*, and upon a *S'udrā* woman, *Nishāda*, or also *Pāras'ava*. (91)

1. Oh. X, 39, 40, 41, 42.

2. i. e. the remaining three of the approved group viz. *Daiva*, *Ārsha*, *Prājāpatyā*.

3. i. e. Commencing with *Āsura*, *Gāndhara*, *Rākṣasa* and *Paiśācha* the four unapproved.

Mitākṣharā :—From, a *Brāhmaṇa* upon a *Kṣatriyā* wife by marriage, a son begotten comes to be known as *Mūrdhārasikta*; upon a *Vas'yā* girl married, comes to be known as *Ambaṣṭha*, and upon a *S'ūdrā*, the son is named *Nishāda*. By *Nishāda* is also known one subsisting on the killing of the fish—the offspring of a *Pratiloma* marriage. In order that this *Nishāda* may not be (taken to be) that, *Pārasava* is this. *Nishāda* an alternative nomenclature (has been stated). 'From a *vipra*' is understood everywhere. 5

As for the text of *S'ankha viz.*: "One begotten by a *Brāhmaṇa* upon a *Kṣatriyā* woman becomes a *Kṣatriya* only, one begotten by a *Kṣatriya* upon a *Vais'yā* woman becomes a *Vais'ya* only, and one begotten by a *Vais'ya* upon a *S'udrā* woman becomes a *S'udra* only" that is in regard to the acquisition of the duties of the *Kṣatriyas* and the others, and not for negating the *Mūrdhārasikta* and other *jātis*, nor for the arrogation of the *Kṣatriya* and other *jātis*. Therefore of the *Mūrdhārasikta* and the rest, the initiation should be performed with the staff, skin &c. as have been prescribed for the *Kṣatriyas* &c. "Prior to the *upanayana*, as he likes in conduct &c.". This rule should be understood as before. 10 15

Vīramitrodaya

20

Now among the mixed to be expounded, first the Author mentions the *Anulomajayas* by means of two verses.

From a *Brāhmaṇa* upon the married wives of the *Kṣatriya*, *Vais'ya* and *Sudra varṇas* the sons born become known respectively as *Mūrdhābhishikta*, *Ambaṣṭha*, and *Nishāda* in the order. Another class also known as *Nishāda* subsists by the destruction of the fish. To distinguish from him, another designation of the *Nishāda* under consideration has been given in (the clause) 'Or also the *Pārasava*.' Thus the quarter² is of nine letters. The word *vā* 'or', is used in the sense of *cha*, 'and', the accumulation of the indeclinables is not indicative of any additional meaning. 25 30

Some, however, read *Pāras'avo nishādopi*, '*Pārasava* and *Nishāda* also', and explain that by reason of the use of the word *Cha*, another *Nishāda* also, (is meant).

As for the text of *Sāṅkha viz.* "One begotten by a *Brāhmaṇa* upon a *Kṣatriyā* woman becomes a *Kṣatriya* only, by a *Kṣatriya* upon a 35

1. See Gautama II. 2.

2. The Anuṣṭup metre has generally eight letters in a quarter.

Vaiśyā woman, a *Vaiśya* only, and by a *Vaiśya* upon a *S'udrā*, a *S'udra* only, that is only intended as indicating the applicability of the duties of the *Kṣatriya* &c. and not as negating the *jāti*s of the *Mārdhābhishikta* and others, nor for the arrogation of the *Kṣatriya* and other *jāti*s (in their case) as it would be inconsistent. Hence also *Manu*¹: "Those sons of the twice-born, begotten on wives of the next lower orders, in their order of enumeration, they call these as *Anantarānamanas*², on account of the blemish of their mothers". *Anantarstrijāh* 'born of wives from the next lower orders', i. e., from among those enumerated next after, or on women from among those next to one. *Mātrdoṣhāt*, 'on account of the blemish of their mothers' i. e., of the blemish of the *jāti* of their mothers. *Anantarānāmānah*, 'designated by the next order', i. e., by the order next to that to which the wives belong, the meaning is that, by the use of the word *name*, by reason of their having a *jāti* other than that of the mother and the father, even when the father's *jāti* is unavailable they are designated by the mother's *jāti*. To this indeed is applicable (the rule in) the text "the *jāti* is to be determined by (regard to) the mother". And hence also the Author of the *Nibandha* has stated that for the *Mārdhābhishikta* and the rest, the *Upanayana* and the like are to be performed with the same staff, skin, sacred thread &c as have been stated for the *Kṣatriya* and the rest. Hence also in the expression *Mārdhābhishikto hi* 'the *Mārdhābhishikta*, however,' the word *hi*, 'however', indicates what has been already stated, (91.)

Yājñavalkya Verse 92.

Upon the *Vaiś'yā* and the *S'udrā* women, sons begotten by a *Kṣatriya* are stated to be (known respectively) as *Māhishya* and *Ugra*; one begotten by a *Vaiś'ya* upon a *S'udrā*, as *Karāṇa*. This rule is ordained in regard to the married alone.

Mitākṣharā :—Upon a *Vaiś'yā* as also upon a *S'udrā* woman by marriage, *rājanyân-māhshyograu*, from a *Kṣatriya*, *Māhishya* and *Ugra*, respectively, are the sons born. From a *Vaiś'ya* upon a *S'udrā* wife by marriage is a son born called *Karāṇa*.

Eṣha, this, *vidhiḥ*, rule, the nomenclature of the *Savarna*, *Murdhāvasikta*, etc., should be understood as ordained, *smṛtaḥ* i. e., stated, as for the *viṇṇāsu*, the married. i. e. wedded.

1. Oh. X. 14.

2. अनन्तरजाः—born of the next lower order. See 12 Mad. 72 at p. 81 (n.)

These, i.e., the *Mārdhavasikta*, *Ambaṣṭha*, *Niṣhāda*, *Māhiṣhya*, *Ugra* and *Karaṇa*, six should be understood as the *anulomaja* sons. (92).

Viramitrodaya.

S'udri i. e., *S'udrā*. From a *Kṣatriya*, however, begotten upon a *Vaiśyā* and *S'udrā* respectively have been declared to be the *Māhiṣhya* and the *Ugra* in the *Smṛtis*. From a *Vaiśya*, moreover, begotten upon a *S'udrā* is known as the *Karaṇa*. 5

The Author further explains all the women referred to in the text¹ "from men of the same *varṇa* upon women of the same *varṇa*." 10
Vinnāsu, 'married' i. e., the wedded. Some say that by reason of the fact that even the sons born of women not married, coming to have a *varṇa*, the expression *Vinnāsu*, 'in regard to the married' is intended as an extension by implication of the process by which sons are begotten in accordance with the ways laid down in the *S'āstra*. This rule (contained) 15
in the text 'from men of the same *varṇa*' is for discriminating between the *jātis* by regard to the issue. Here Gautama²: "The sons born of *anuloma* marriages with women of the next or one or two to the next *varṇa* are (known as) the *Savarṇa*³, *Ambaṣṭha*, *Ugra*, *Niṣhāda*, *Daṣhyanta*, and *Pāraśava* (respectively)". The meaning of this:—"Sons begotten on 20
asavarṇa wives are *anulomas*. There, *Kṣatriyā*'s, is the next in order (of *varṇas*) to the *Brāhmaṇa*. On her a son begotten by him is known as the *Savarṇa*; by a *Kṣatriya* on a *Vaiśyā* wife who is next to him, as the *Ambaṣṭha*; by a *Vaiśya* on a *S'udrā* wife who is next to him as *Ugra*; by a *Brāhmaṇa* upon a *Vaiśyā* wife also is as one intervening (*varṇa*) 25
from him (a son begotten) is known as the *Niṣhāda*. From a *Kṣatriya* upon a *S'udrā* (wife) who is removed by one intervening (*varṇa*), the *Daṣhyanta*; from a *Brāhmaṇa* upon a *S'udrā* wife removed by two intervening *varṇas*, the *Pāraśava*. Here by an optional (variation in) designations, there is no contradiction among the *Smṛtis*. Thus have 30
been stated the six *anulomaja sankirṇas* (mixed ones.) (93).

1. See above. Verse 90. p. 241.

2. Dharmasutra Ch. IV. 14.

3. There is a difference among the *Smṛtis* as regards the nomenclature of these sons. One who is described as *Mārdhavasikta* by the *Mitākṣharā*, is called *Mārdhābhishikta* by the *Viramitrodaya*, and Gautama calls him *Savarṇa*.

Page 27.* The Author mentions the *Pratilomajas*.

Yājñavalkya Verse 93.

5 Upon a *Brāhmani* woman from a *Kṣatriya*, (the son born is called) the *Sūta*, so from a *Vais'ya*, the *Vaidehika*, while one born from a *S'udra*, the *Chândāla*, excluded from all rights. (93).

10 **Mitâksharâ** :—*Brāhmanyâm*, upon a *Brāhmani* woman begotten by a *Kṣatriya*, *Vais'ya*, and *S'udra* become in the order the sons known as *Sūta*, *Vaidehika*, *Chândāla*. There, the *Chândālah* *sarvadharmabahishkṛtaḥ*, the *Chândāla* is excluded from all rights. (93).

Viramitrodaya.

Now the Author mentions the sons born of *Viloma* marriages.

Yājñavalkya Verse 93.

15 On a *Brāhmani* those begotten by *Kṣatriya*, *Vaisya* and *S'udra* respectively become in the order *Sūta*, *Vaideha* and *Chândāla*. The use of the word *tathā*, 'moreover,' indicates that in point of touchability and the like, he is like the *Sūta*. *Chândāla*, however, is excluded from the rules of all *varṇas* i. e., he is not even generally entitled to the
20 privileges of their rules, and hence the determination of his *jāti*; otherwise there would be an opposition to this text of *Devala*: "Obeisance to all men, endurance,¹ purification in the *vyavahāra*, absence of disrespect to others, maintenance of one's dependants, and avoidance of the major² performances are the duties of a *Chândāla*." (93).

25 **Yājñavalkya Verse 94.**

The *Kṣatriyâ* (wife) produced the *Mâgadha* from a *Vais'ya* (husband), and from a *S'udra* (husband) the *Kṣhattâra*. From a *S'udra* (husband) a *Vaisyâ* (wife) produced the *Âyogava* son (94).

30 **Mitâksharâ** : Moreover, a *kshatriyâ* wife, from a *Vais'ya* produces a son named *Mâgadha*; that same from a *S'udra*, the *Kṣhattâra*. A *Vas'yâ* wife from a *S'udra* (husband) begets a son

1. निमिषा from निज to endure; forbearance, i. e. he has to bear with things.

2. i. e. the वृद्धकर्म,

(known as) *Āyogava*. These, moreover, viz the *Sūta*, *Vaidehika*, *Chandāla*, *Māgadha*, *Kshatta* and *Ayogava* six sons are the *Pratiloma* sons. The professions of these may be gathered from the *Smṛti* of *Manu*, and also of *Us'anasa*.

Viramitrodaya

5

'A *Kshatriyā* woman from a *Vaiśya* the *Māgadha*, from a *Sūdra* the *Kshattāra*, a *Vaiśyā* woman from a *Sūdra* gave birth to a son called the *Ayogava*': by narrating an event in the form of a past incident, the Author intensifies the matter under consideration. By the use of the word *eva* the Author excludes other appellatives among the issue of the *Pratiloma* connection. Thus the net meaning is that like the formal designation of the mothers' *jāti* in the case of those born of the *Anuloma* connection, that does not exist in the case of those born of the *Pratiloma* connection. 10

Or the *Kshatriyā* women alone, from a *Sūdra* alone, thus taking 15 the word *eva* 'alone' in separate conjunctions: Although in the *Purāṇas* he is designated by the word *Kshattā*, the Author intends for the *Vidura* the absence of the *jāti* of the *Kshatriya*.

Or, thus—' *Kshattāra* only'; and not in contradiction with the *Purāṇa* under consideration, the *Akshattāra*, the word *Kshattā* has a 20 name significance. This is the import. The word *cha* 'also', and *eva*, 'only', accompanying the words *Kshatriyā* and *Vaiśyā*, are indicative of conjunction and separation.

Of these, moreover, while indicating the means of livelihood, have also been indicated the manner of their recognition by *Manu*¹ and 25 *Us'anāḥ* thus: "To *Sātas*, the charioting of horses, to the *Ambashtas*, the art of healing, to the *Vaidehakas*, the² service of women, to the—*Māgadhas*, trade³ (47). Killing fish for the *Niṣhādas*, while, carpenter's work for the *Āyogava* (48). For the *Kshattāra*, *Ugra* and *Pukkasa*, killing and capturing animals living in holes (49). For the *Chandālas* 30 and *Svapachas*, residence outside the village (51) their clothes shall be the garments of the dead, and they eat their meals in broken pots (52). For the *Medas*, *Āndhras*, *Chunchuma*, and *Madgus* the killing of wild animals (48). For the *Dhigraṇas* working in leather, for the *Veṇas*, sounding the drums, (49)". Thus enough of prolixity. (94). 35

1. *Manu* Ch X. Verses 47-51.

2. *स्त्रीकार्यं*—*Medhatithi* puts it अंतःपुररक्षाकारित्वं ।

3. The verses quoted here have not been given in the form in which they occur in *Manu*. The translation has however been given in the proper order as in *Manu* X. 47-49.

4. *वणिज्जपयः*—i. e. by land or by sea.

The Author mentions another *jāti* in the multimixture of the *varṇas*,

YĀJÑAVALKYA Verse 95.

From a *Māhiṣya* upon a *Karāṇi* (wife) is produced the
5 *Rathakāra*. Bad and good (respectively) are to be considered the progeny born of the *Pratiloma* and *Anuoma*.

Mitākṣharā:—By a *Kṣatriya* upon a *Vais'ya* wife the son begotten is (known as) *Māhiṣya*. By a *Vais'ya* upon a *Sudrā* wife the child begotten is (known as) *Karāṇi*. Upon her the son begotten by
10 a *Māhiṣya* becomes by his *jāti* a *Rathakāra*. Of him, moreover, the *upanayana* and all the rituals should be performed, vide the text. As says S'ankha: "From the *Kṣatriya* and *Vais'ya* anuloma progeny a son begotten on lower orders is the *Rathakāra*. Of him are the rites for the kindling¹ of the fire, alms,
15 and the performance of the *upanayana*. His livelihood is by studying the science of houses, foundation², charioteering, carpentry and building." Similarly in regard to the mixture of the *Anuloma* progeny of the *Mūrdhavasikta*, *Māhiṣya* &c. born of the *Brāhmaṇa*, and *Kṣatriya*, a separate *jāti* and a right for the performance of the
20 *upnayana* &c. should be understood, since they are twice-born. Their designations, however, may be seen from other *Smṛtis*.

This, moreover, has been stated by way of mere indication. the miscellaneous mixed *jātis* being endless and therefore impossible of being stated. Therefore this much here is intended. Bad are to be
25 regarded the progeny of the *pratilomas*, and good the issue of the *anulomas*. (95).

1. Of the six *Karmas* (1) यजन (2) याजन (3) दान (4) प्रतिग्रह (5) अध्ययन (6) अद्यापन i. e. (1) Offering a sacrifice, and (2) officiating at a sacrifice, (3) giving and (4) receiving of alms and (5) receiving and (6) imparting education, only two of the first pair are mentioned here viz. (1) and (3) while neither (5) nor (6) are stated. Instead of अध्ययन 'study', only उपनयन is mentioned. From this it appears that it is only some and not all the privileges that were available for the *Rathakāra*. A very elaborate examination of authorities on this point may be seen in the *Bālabhāṭṭi* (pages 293-294). From these texts and authorities it appears that with certain limits and with certain restrictions the preparation of the fire-अग्न्याधान—is permitted for the रथकार. 'वर्षात् रथकार आदधीन'. So he has the privilege of इज्या—that part of the sacrifice which relates to the agent यजन, but not the याजन; and so also for the second pair. As regards study and teaching which follow after the उपनयन, it is not every kind of learning or study that is permitted to him, but only some viz अध्यपनिष्ठारयस्त्वत्वास्तुविद्याध्ययनवृत्तिना. Even here the अध्ययन is mentioned, but not the अद्यापन.

2. प्रतिष्ठा—s. g. जलमार्ग, जलसंचय, वास्तु, देवालय and the like; while वास्तु occurring in the same line later on has relation to a building.

Viramitrodaya.

Thus the issue of *Viloma* connection—six mixed ones—*sankirṇas* have been stated. Now one born of (a union between) the *varṇas* and the *sankirṇa* (mixed) ones and thus farther mixed, being begotten directly by the *varṇas*, and wishing to describe this by analogy by taking as an illustration the mixture of the *varṇas* already illustrated, but ignoring it, the Author describes the *Sankirṇatama* secondary mixed one born of the two mixed ones. 5

Yājñavalkya Verse 95 (1).

From a *Māhiṣya* upon a *Kurāṇi*, however, the *Rathakāra* is begotten. 10

Sa 'that', i. e., one known as *Rathakāra*. As for the statement of Baudhāyana¹ viz.: "From a *Vaiśya* upon a *S'ūdrā* woman one begotten is *Rathakāra*, that is a difference of opinion; it should be remembered that the word *Rathakāra* has a name² significance. The word *tu* is to be used after the word *Rathakāra*. Thereby other mixed (*jātis*) of a further mixture are obtained, (but) on account of their numberlessness have not been pointed out by particularisation. The *Rathakāra*, however, by reason of his prominence has been particularly mentioned; and it is with a view to point him prominently that the prefix *pra* 'forth' has been taken up. Hence also S'ankha: "The issue born of the *Anuloma* connection of the secondary type between the *Kṣatriya* and the *Vaiśya* is *Rathakāra*. For him, however, the kindling of the fire, almsgiving, and the *Upanayana* are the rites, and for his livelihood is the study of the science of horses, foundations, charioteering, carpentry, and building". 15 20 25

Among these some are pointed out by way of enabling a recognition of their names and occupations.

There Manu³: "From a *Brāhmaṇa* upon the *Ugrā* maiden is born the issue by name the *Aarta*; the *Ābhira* upon an *Ambaṣṭha* 30

1. Dharmasutra I. 9. 17-6.

2. नामार्थत्वात्—as opposed to व्यंग or यौगिकार्थ. It is the fixed current nomenclature having nothing to do with its etymology: व्युत्पत्तिरहिताः शब्दा रूढा आखंडलादयः e. g. of the several names of Indra आखंडल is given as an example of current or रूढ, while सहस्राक्ष as यौगिक or etymological. In this connection note the following कारिका upon the रथकाराधिकरण. The 12th in Jaimini VI. 1-44-50 ab. P. 310 जैमिनिन्याय माला वि० "विप्रादिरेव रथरुद्वयो वाऽऽद्योऽस्तु योगतः । रूढैर्वर्णान्तरं तस्याऽऽधाने वर्षर्तुहृत्त्वये" ॥

3. Ch. X 15.

maiden, while upon an *Āyogava* the *Dhigvaṇa*". The compound is to be solved as, *Ugrā*, and such a maiden. So, further on also.

Similarly¹: "One born from a *Niṣhāda* upon a *Sudrā* becomes by *jāti* a *Pukkasa*; while one born from a *Sādra* upon a *Niṣhādi* woman is indeed known as the *Kukkuṭaka* (18). So one begotten from a *Kṣhatṭr* upon an *Ugrā* is declared as *Soapāka*; while by the *Vaidehaka* born upon an *Ambhaṣṭhi* woman is called the *Vena*". (19).

The Lower *Sankirṇas* (mixed) are stated by Manu²: "Those (sons) whom the twice-born beget upon women of the same *varṇa*, but who are without a vow, these who have swerved from the *Sāvitrī*, one should designate as the *Vrātyas*.³ While from a *Vrātya Brāhmaṇa* is born the sinful *Bhūrjakantaka*; as also, the *Āvantya*, *Vātadhāna*, *Pushpadha*, and the *S'aikha* also".

In the expression *Savarṇāsu*, 'upon women of the same class' the expression *brāhmaṭvāt*, 'from brāhmaṇhood' follows closely. Therefore the meaning is, from a *Vrātya Brāhmaṇa* upon such a *Brāhmaṇi* only who is *Vrātyā*. Of one (species) only five names such as the *Bhūrjakantaka* and the rest are known in different regions. Kulluka Bhaṭṭa says that similarly should be understood in the case of those born of the *Vrātya Kṣatriyas*—the seven, such as the *Zalla*, *Malla* and the rest, and also those born of the *Vrātya Vaiśya*—the five, such as the *Sudhanvā* and the rest. Nārāyaṇa, however, says, that the *Bhūrjakantaka* is an issue of a *savarṇa* couple; upon a *Bhūrjakantaka* woman from a *Vrātya Brāhmaṇa* the *Āvantya*, upon the *Āvantya* woman the *Vātadhāna*—thus upon women of the castes prior and prior, production by a *Vrātya Brāhmaṇa* of the lower and lower ones, and says that in this way is to be understood by oneself in regard to the *Zalla*, *Malla* and the rest, and *Sudhanvā* and such others.

1. Manu Ch. X. 18, 19.

2. Ch. X 20-21.

3. व्रात्य—This is a very generally applicable definition of the *Vrātya*. The *Amara Kośa* describes a व्रात्य as व्रात्यः संस्कारहीनः स्यात् and अस्वाध्याय. Bharata defines him further as one षोडशवर्षाद्धिर्ध्वं अकृतव्रतबन्धो भ्रष्टगायत्रीको वा. See शब्दकल्पद्रुम p. 544 col. 2 where the penance for a *Vrātya* has been laid out in a lengthy extract from मत्स्यसूक्त, प्रायश्चित्तप्रकरणे ३८ पटलः.

4. अत्रतान्—without any of the *Saṁskāras* performed upon them and consequently.

Also, "The *Zalla* and the *Malla* from a *Kṣatriya Vratya*; so also the *Nichchhivi*, as also the *Nata*, *Karana*, *Khasa* and the *Draviḍa* (22). From a *Vaiśya Vratya*, however, is born the *Sudhanvā*, *Acharya*, as also the *Chārūṣha*, *Vijanmā*, *Maitra*, and also the *Sātva*." (23)

For *Nata*, here, *Satya*, and for *Chārūṣha* here, *Kārūṣha* is the reading at some places.

Now by way of implication, Mann¹ points out some of the *Sankirṇas* by way of continuation: "A *Dasyu* begets on an *Āyogava* woman a *Sairandhra* earning his livelihood² by catching wild animals, skilled in serving at a toilet, not a *dāsa*, but living like a *dāsa*, (32). A *Vaideha* produces the sweet-voiced *Maitreyaka*, who striking a gong at the appearance of the dawn, profusely offers praises to men. (33). The *Nishāda* begets a *Mārgava*, a *Dāsa* living by working at a ferry or boat, and whom the inhabitants of *Āryāvarta* call *Kaivarta* (34). These three are severally borne upon *Ayogavi* women³ who put on the clothes of the dead, and eat censured food. (35).

Dasyu, as will hereafter be mentioned. *Mādhākam*, 'sweet-voiced', i. e. sweet-singing bard. *Dāsam*, i. e., having *dāsa* as the other name.

Also: "the *Kārāvāra*—a hide-dresser, is born of the *Nishāda*; from *Vaidehaka*, *Āndhra* and *Meda* having their residence outside the town. (36). From *Chandāla*, the *Pāndusopāka*, dealing in bamboos,⁴ and from a *Nishāda*, the *Ahindika*, are begotten also upon a *Vaidehi*. (37). But from *Chandāla* is born the *Sopāka* living⁵ by executions and

1 Ch. X. 32-35 See note 3 on p. 253.

2 वायुरावृत्ति—वायुरा is a trap. Those who subsist on trapping animals. cf. the Marathi वावर, a forest hunter.

3. The *Jātis* mentioned from Verse 34 to 35 are all the issue of the *Āyogavi* women from husbands of different *jātis*.

4. त्वक्सारव्यवहारवान्—Medhātithi renders त्वक् as वेणु. Dealing in bamboos and bamboo articles. Bühler translates it as Cane. Both may be admissible by regard to the literal import of the words त्वक् and सार.

5. मूलव्यसनवृत्तिमान्—Medhātithi explains it thus: व्यसनं दुःखं तस्य मूलं मारणं तद्वृत्तिर्व्यसनं राजदिशादनाथशवहनं तद्वृत्तिर्दिग्रहणं प्रेतपिण्डभोजनमित्येवेमादिवृत्तिः। In this Govindarāja, Kulluka and Rāghavānanda concur. He also gives an alternative sense thus: अथवा मूलादिवृत्तिर्माणा तद्व्यसनं विभागकरणं सा वृत्तिर्व्यवच्छिन्नेषु वृक्षेषु यद्वृत्तं मूलं तद्वृत्त्यं विक्रयादिना जीवति। This is the way Nārāyaṇa and Nandana interpret it. Bühler translates 'who lives by the occupations of his sire', following the Petersberg Dict.

the disposal of the dead, the sinful one, who is ever despised by good men, and begotten upon the *Pukkasi*. (38). A *Nishāda* woman bears to the *Chandāla* the *Antyāvasāyina*, frequenting the cemetery, and despised even by the excluded. (39). As resulting from *Sankara* (mixture), these *jātis* have been pointed out by a reference to their father and mother. Whether concealed or revealed, these should be known by their occupations, (40).

After stating the *Gauna-Sankirnas*, the lower-mixed, the Same Author says: "Gradually, however, by reason of the lapse of the performances,¹ these *Kṣhatriya jātis* have been reduced to that of the *S'udra* in this world, as also by the non-observance² of the *Brāhmaṇa*. (43). The *Paundrakas*, *Chaudras*, *Dravidas*, *Kambojas*, *Yavanas*, *S'akas*, *Pāradas*, *Pahlavas*, *Chinas*, *Kirātas*, *Daradas*, *Khasas*. (44). All these *jātis* in this world which are distinct from those born³ from the mouth, arm, thighs, and the feet, whether speaking the *Mlenchha* dialect or the *Aryan* language, are indeed called *Dasyus*. (45).

These *Sankirnas*-mixed *jātis*-are well known and have been pointed out for (the facility of) intercourse.

Those, however, the six born of the *Anuloma* connection, six born of the *Pratiloma* connection, and the three *Vratīyas*, thus in all fifteen as the basis, of these such as are born of a connection with women of higher or lower *jātis* as also of equals, the issue of mixed *jātis* thus begotten of these on those, and also of those on these, are of endless varieties.

Having thus mentioned the *Sankirnas*, and wishing to describe very briefly their duties the Author proceeds

1. क्रियालोपात्—*Medhātithi* connects this and the following verses to Verse 24, wherein has been mentioned the abandonment of one's duties. The expression may therefore mean (1) either an absolute absence of the initiation, (2) or, the non-performance of the daily routine of acts such as *Sandhyā* &c.

2. ब्राह्मणादर्शनेन च—By not consulting or observing the advice of the *Brāhmaṇa*: Buhler. *Medh.* and *Govinda* 'by disrespect towards *Brāhmaṇas*' ब्राह्मणातिक्रमेण.

3. मुखबाह्वपज्जाता—The *Puruṣa Sūkta* describes this creation in detail. See also *Manu* I. 57.

Yājñavalkya, Verse 95 (2).

“Bad and good (respectively) are to be considered the progeny born of the *Anuloma* and *Pratiloma*”:

Pratilomajāh, progeny of the *Pratiloma* connection such as the *Sūta* and the like; *Anulomajāh*, progeny of the *Anuloma* connection, such as the *Mārdhābhishikta* and others, respectively are *asanto* ‘bad’ *i. e.*, not good, of a lower grade than the *Anulomajas*, on account of their not being entitled to the privileges¹ of their mother; *santah*, ‘good’, higher than the *Pratilomajas* by reason of their being entitled to the privileges of their mothers; *vijñeyāh*, ‘are to be considered’, for in pursuance of the *Sāstra* treatises of Manu and others should be known as such in all respects. 5 10

Here by the expression *Pratilomajānulomajāh* is intended to point at the fact that it has the common characteristics of being born directly or in a line of succession. Thereby has been stated the inclusion of those born of the men and women of the *Mārdhābhishikta jāti* and others, or of the men and women of the *Sūta jāti* and others. By the word *Tu*, ‘moreover,’ which is equivalent to *Cha*, ‘and’, and by reason of the order (indicated) in the expression *Pratilomajānulomajāstu* originating with a connection with *sapindā* women or the like, significantly pointed in the chapter on marriage by the expression ‘one not a *sapindā* and younger in age’ and the like, and indicated by the expression “the *vrātyas* who had swerved from the *Sāvitri* are these”, the *vrātyas* and also other *Sankirṇas* of the lower degree are added to. These also, among their own *i. e.* *inter se* should be understood as bad and good. This is the meaning. 15 20 25

Here, of the pure *varṇas* such as the *Brāhmaṇas* and the rest, the rights and privileges for each are clear enough. With a view to state the duties of the *Sankirṇas* says Manu:² “The sons begotten by the twice-born upon women born of orders lower than them, they declare (these) to be similar to and tainted with the blemish of their mothers.” 30

Striṣhu, ‘upon women’ *i. e.*, upon those married, begotten by a *Brāhmaṇa* upon a *Kṣatriyā* (wife), by a *Kṣatriya* upon a *Vaiśyā* (wife), and by a *Vaiśya* upon a *Sūdrā* (wife), although blamed on account of the blemish of their mothers are somehow stated to be equals; but not also of the fathers’ *jāti*. This is the meaning. 35

1, मातृवर्मानधिकारात्—यर्मे here means right or privilege.

2, Ch. X. 6.

Or, *Mātṛdoṣhena dāṣhitān*, 'tainted with the blemish of their mothers', equal to them, by reason of the text "entitled to the privileges of their mother's *varṇas*" equal to the fathers also. For¹, "Born of one's own *jāti* and of the lower ones, are the six sons of those having the duties of the twice-born; all, however, born of the violation of duties are stated in regard to duties to be similar to the *Sūdras*." (41)

'Born of one's own *jāti*' i. e., upon a twice-born woman 'of one's own *varṇas*, three, 'born of the lower orders, i. e., by a *Brāhmaṇa* upon a *Kṣatriyā* wife, by a *Kṣatriya* upon a *Vais'yā* wife, and by a *Vais'ya* upon a *S'ūdrā* wife, three, *Sankirṇas*-mixed-called the *Murdhābhiṣikta*, *Māhiṣya* and *Karaṇa*. These six have the duties of the twice-born, and are entitled to *Upanayana*. Thus say some. That is to be considered.

Others, however, explain it as meaning thus: *Swajātijāḥ*, 'born of one's own *jāti*' i. e., born upon a woman of one's own *varṇa*, and thus of pure *varṇa*; *anantarajāḥ*, 'born of one lower', i. e., born of an *Anuloma* connection. Then even those born of the *S'ūdra jāti*? no; and say, by six is meant only those born of the twice-born. This, it should be remembered, is, moreover, in conformity with the text, "sons, those born of women of the lower &c." and the like. *Apadhvaṇsajāḥ* 'born of a violation of duties,' i. e., born of adultery. This is only an implication. Therefore, the concluded meaning is dealt with in the *Sāstra* as being entitled to the duties of the twice-born and not as having the duties of the *Sūdras*. This is also the object of the use of the word *sarva* 'all'. *Sadharmāṇaḥ*, 'having duties similar' i. e., equal duties. For²:
 20 " (Issue born) of a *Brāhmaṇa* by (wives of) the three *varṇas*, of one of the kingly order by (issues of) the two *varṇas*, and of a *Vais'ya* by (a wife of) one *varṇa*, these six are stated to be base-born." (10)

According to *Nārāyaṇa*, *Sadaḥ*, 'natural position' i. e., in the form of the issue. Degraded issue are base-born. Here the mention of
 30 the six in one form is by regard to the pure *Sūdra*, with reference to whom the common characteristic of³ superiority is taken. It should be remembered that their secondary duties in particular have been pointed already. (95).

1. Manu Ch. X. 41.

2. Manu Ch. X. 10.

3. Note the following in *Medhatithi* सदा पुत्रार्थफलदा अपरीणाः समानजातीयपुत्रा-पेक्षया सिद्ध्यन्ते ।

By the text “from the same *Varna* upon the same *Varna* &c.” a cause has been stated for the origin of the *Varna*; now the Author mentions another cause

Yājñavalkya Verse 96.

The progressive advance of the *jātis* should be understood to be in the fifth or even in the seventh conjunction; in an interchange of acts, equality; while as before would be the lower and higher. (96). 5

Mitākṣharā:—The *jātis*, i. e. *Mūrdhāvasikta* and like others, their *utkarṣho* *progressive advance* i.e. the attainment of a *Brāhmaṇa*'s status and the like *jāti* is the *Jātyutkarṣho*, *progressive advance of the jātis, yuge, in the conjunction* i. e. in the birth, *saptame, in the seventh, panchame, in the fifth.* By the (use of the) word *api*, even, is to be understood, in the sixth. 10

This alternative is, however, properly adjusted. The adjustment, moreover, is: By a *Brāhmaṇa* begotten upon a *S'ūdrā* woman the daughter is called *Niṣhādi*; that being wedded by a *Brāhmaṇa* gives birth to a daughter; that also wedded by a *Brāhmaṇa* (gives birth to) another; in this way the sixth gives birth to a *Brāhmaṇa* as the seventh issue. 15 20

By a *Brāhmaṇa* begotten upon a *Vais'yā*. *Ambaṣṭhā*; she also in this same manner, the fifth, gives birth to a *Brāhmaṇa* as the sixth issue.

The *Mūrdhāvasikta* also in the same manner, the fourth, gives birth indeed to a *Brāhmaṇa*, as the fifth issue. Similarly the *Ugrā* wedded by a *Kṣatriya*, as also a *Māhiṣyā* gives birth to a *Kṣatriya* son as the sixth and the fifth issue respectively. So also the *Karāṇi* wedded by a *Vais'ya* produces a *Vais'yā* as the fifth issue; and thus should be understood elsewhere also. 25

Moreover, **Karmanām vyatyaye**, in an interchange of acts i. e. in an inversion of acts for securing a livelihood e. g. a *Brāhmaṇa* not subsisting on his principal means of livelihood should live upon the profession of a *Kṣatriya* as a substitution; not even subsisting upon that, by the profession 30

of a *Vais'ya*, and not even subsisting by that, by the profession of *S'ûdra*. A *Kṣatriya* also, not subsisting on his own profession, for his livelihood, by the profession of a *Vais'ya* or of a *S'ûdra* Page 28* either. A *Vais'ya* also not subsisting upon his own
5 profession, by the profession of a *S'ûdra*, thus is 'the interchange of acts'.

While in such interchange, if even after the bad times are over, he does not give up that profession, then in the fifth, sixth, or the seventh birth equality (becomes indeed), i. e. with that lower
10 *Varna* by whose profession he lives, he becomes an equal in *jāti*.

It is in this way: A *Bârhṃṇa* living by the profession of a *S'udra*, and without giving it up begets a son, and that son also living upon the same profession, and again so on in the same manner, in the seventh birth, begets a *S'udra* only; by living upon the profession of
15 a *Vais'ya*, in the sixth, a *Vais'ya*, living upon the profession of a *Kṣatriya*, in the fifth a *Kṣatriya*.

A *Kṣatriya* also living upon the profession of a *S'ûdra*, in the sixth, a *S'ûdra*, living upon the profession of a *Vais'ya* in the fifth begets a *Vais'ya*. A *Vais'ya* also by living upon the profes-
20 sion of a *S'ûdra* and not giving it up, in a succession of sons in the fifth life begets a *S'ûdra*.

Pûrvavachchâdharottaram, while as before would be the lower and the higher. The meaning of this : In the mixture of the *varṇas*, the *anulomas* have been pointed out. Those born of a
25 further mixture of the mixed have also been indicated by pointing at the *Rathakâra*. Now those born of the mixture of the *varṇas* are being exhibited. In the lower as also in the higher, make up the compound expression 'lower and higher.' Thus : Upon a *Mûrdhâvasiktâ* woman begotten by a *Kṣatriya*, *Vais'ya* and *S'ûdra*,
30 similarly upon an *Ambasthâ* woman by the *Vais'ya* and *S'ûdra*, and upon a *Nishâdi* woman begotten by a *S'ûdra* the lower, those born of a *Pratiloma* connection. So also upon the *Mûrdhâvasikta*, *Ambastha* and *Nishâda* women begotten by a *Brâhmana* upon the *Mâhishya* and the *Ugra* women begotten by the *Brâhmana*,
35 and the *Kṣatriya*, upon a *Karani* woman by a *Brâhman*, *Kṣatriya* and also by a *Vais'ya* the sons begotten are the higher sons born of

an *anuloma* connection. Thus elsewhere also should be understood. These lower and higher classes, like those before, should be regarded (respectively) as bad and good.

Here ends the chapter on *Varṇa* and *Jāti*.

Viramitrodaya.

5

It may be said: Indeed as compared with the issue of the *Pratiloma* connection, the superiority in general of those born of an *Anuloma* connection has been stated; that is not proper; because of those belonging to the *Niṣhāda jāti* over *Sūta* and other *jātis* and out-side these, of both of these over the privileges of the *S'ūdras* exists. Wishing 10 to refute this, and while pointing out by way of introduction the inducing cause for the Brāhmanism, the Author points out the capacity of the *Mārdhābhīṣikta* and others for the attainment of the *jāti* of *Brāhmaṇa* and the others, and thus indicates an elevation from those born of a *Pratiloma* connection. 15

Yājñavalkya, Verse 96.

By the text 'from (men of) the same *varṇa*, over women of the same *varṇa* &c, and like others a cause for the attainment of a *jāti* has been stated. Now the Author states another cause also by the text "The progressive advance of *jātis*" &c. Thus some introduce this. 20

Jātis i. e., the *Murdhābhīṣikta* and the like, the advance of these *i. e.*, such as the attainment of *Brāhmanism*, that should be understood to be in the seventh, fifth, or by reason of the word *api*, 'even' in the sixth conjunction. According to *Viśvarūpa*: *Yuga* 'conjunction' means birth; 'conjunction of a woman and a man' is the opinion of some. The 25 word *Wā*, 'or', is used by way of a methodised adjustment¹. The adjustment is: A *niṣhādi* woman married by a *Brāhmaṇa* gives birth to a daughter; she again (wedded) by a *Brāhmaṇa* (gives birth to) another, and so on, in this way, the sixth, gives birth to the seventh child (who would be) a *Brāhmaṇa*. An *Ambaṣṭhā* also in this manner, 30 fifth, (gives birth to) the sixth (child) a *Brāhmaṇa*. The *Mārdhābhīṣikta* also in this manner, the fourth of that sort, gives birth to the fifth (child) a *Brāhmaṇa*.

In this manner, *Ugrā* also, the fifth married by a *Kṣatriya* (gives birth to) the sixth, a *Kṣatriya*. The *Māhiṣī* also, the fourth, a 35 similar fifth (child), a *Kṣatriya*. Similarly *Karāṇī* also, the fourth

wedded by a *Vaiśya* gives birth to the fifth (child) a *Vaiśya*. Thus should be understood elsewhere, so says the *Mitākṣharā*.

In a commentary on *Manu*, however, it has been said that by the word *api*, 'even', is included another view viz 'the third', and has also
 5 been illustrated thus: Of a *S'ūdra* born of a *Kṣatriya* in the fifth generation; thus there is an elevation and a¹ degradation; and by a parity of reasoning in the third, the same two (results) for those born from a *Vaiśya*. The same two (results), for one born from a *Brāhmaṇa* upon a *Vaiśya* in the fifth birth and from a *Kṣatriya* in the third birth. Thus
 10 in short elsewhere also by a parity of reasoning should be understood.

The clause 'Bad and good' is causative of a *Kṣatriya*'s status and like others and is only indicative as introductory to it. By the word
tu, 'however' used in the sense of *cha*, 'moreover,' the *Vrātya* and like others who are added by inclusion and who come as if to be mentioned
 15 are ignored, and the Author expounds those born thereafter.

Karmanām, 'of acts' i. e., intended as means of livelihood, such as officiating at a sacrifice &c., *vyatyaye*, 'in an interchange', i. e., in an inversion i. e., subsistence by the means of livelihood of another by another, *Sāmyam*, 'equality' occurs to him i. e., he comes to be of the
 20 *jāti* of him the means of livelihood of whom he has followed.

This, moreover, in the case of a superior subsisting by the means of an inferior. In the case of an inversion, however, an exclusion from the *Varnas* absolutely. That the Author includes by addition by the word *cha*. Therefore also, in adopting the same, *Vasiṣṭha*² says
 25 'Should pursue the livelihood'.

Not, however, in any case, the higher. And therefore the Author says *puravat*, 'as before'. As before, i. e., in the mixture of the *varnas*; so in the further *sankīrṇas* also, *adharatvam* 'degradation', *utkr̥ṣṭatvam*, 'elevation' should be understood. The *Dvandva* compound is singular
 30 or has the predominance of the abstract. Or it may have the action as the principal, and is in accompaniment to the gender under the rule³ of grammar according to which, a *Dvandva* compound is in the singular number. As by the *Pratiloma* connection the mixture of the *Varnas* becomes degraded; and by the *Anuloma* connection it becomes
 35 appreciated, similarly and other in a mixture of avocations also. As stated before, in the seventh birth, the attainment of *Brāhmaṇism*, so also in the following. Thereby, the daughter begotten by a *Brāhmaṇa*, gives birth

1. उत्कर्षापिकर्षा.

2. Dharmasutra Ch. 5.

3. Panini II. IV. 17.

also to a daughter (in connection) with a Brāhmaṇa following the avocation of a *S'ūdra*, that also by a Brāhmaṇa following the profession of a *S'ūdra* (gives birth to) another daughter and so on, in this manner the Śūdra qualities accrue to the seventh. Thus also it should be understood by oneself that in the line of a Kṣatriya to the sixth, and in the line of a Vaisya to the fifth. 5

Others, however, say that a Brāhmaṇa, begotten by a Brāhmaṇa following the profession of a *S'ūdra*, and by him also of that character begotten, a Brāhmaṇa, and in this manner, the seventh would be a *S'ūdra*, and that similarly should be understood in the line of the Kṣatriya and the Vaisya for the sixth and the fifth. 10

This, moreover, in non-adversity, since Manu¹ and others have permitted lower professions in adversity: "Should a Brāhmaṇa, however, not be able to find subsistence by pursuing his own occupations as before described, he may eke out subsistence by (pursuing) the rules relating to Kṣatriya; for this (latter) is next to him in rank (81). Should it occur that he be unable to subsist by either of these, and (the question asked) then how should it be? He should pursue agriculture and the tending of cattle, and should thus live the life of a Vaisya (82)." 15

Others however, explain the expression 'as before' thus:—As the (Varṇasankirṇas—those born of the) mixture of the Varṇas—and those born of the Anuloma and also the Pratiloma connections, similarly of those also pointed out as born of the sankirṇas, the appreciation and the depreciation should be understood. This is the meaning. 20

Vyatyaye Karmanām, 'in an interchange of occupations' etc, in an interchange of acts i. e. in an inversion of occupations, equality. 25

Of whose inversion of occupations? with whom is equality? There the Author says Adharottaramiti—'the lower and the higher.' Of the higher, an equality with the lower jāti. That also, as before, in a succession of marital unions, in the seventh, fifth, or the third generation. This is the meaning. So say others. 30

Here Manu:² "One begotten upon a *S'ūdrā* woman by a Brāhmaṇa even though a Brāhmaṇa, goes to the rank of a Śūdra. Similarly one born of a Kṣatriya, and also similarly one born from a Vaisya".

1. Ch. X. 81, 82.

2. Ch. X. 65.

- Here one raises a doubt: Of those stated as special causes for inducing the position of a *Brāhmana* and the rest, how would their state be reached by merely following them? To this the answer is: As in the case of fires severally produced from grass, flint, and glass although thus differentiated as to their¹ (origin in) kind, they terminate in fire only, so in the case of *Brāhmana* and others although the causes of the origin of the *Brāhmana* and others are differentiated, still they result in (the creation of) the *Brāhmana* and others. So what Udayanāchārya has observed in the Nyāya Kusumānjali viz., “Like the sprouts and the scorpions are the *Varṇas*” i. e. the meaning is, that sprouts i. e. of the rice or other vegetable plants, in the case of these as the first of these form the cause of the production of the rice, but subsequent ones spring from the rice,² so also the first scorpion springs from the cowdung, the later ones from the scorpion, so also in regard to the *Varṇas* also like the *Brāhmana* &c by the first the particular mediums are causes on the particular occasions in the first generation, but the later ones are begotten from the *Brāhmanas* etc.

- This, moreover, for those who assume universal³ destruction; otherwise should be taken as illustrations, *Viśvāmitra*⁴ and the like. Nor should there be any impression that the secondary reasons in the case of the *Brāhmana* and the rest are unjustifiable, among these also, the origin being traceable by reason of the particular causes common to each kind.

- Indeed, if it be said that in that case there would be no basis for the secondary causes like the grass in the case of fire which is directly⁵ perceptible, in the case of the *Brāhmanas* and the rest the causes are pointed out by the *Smṛti* and the like for the *Brāhmanas* and the rest

1. तत्तज्जात्यवच्छिन्ने—the meaning is that while in their origin they are distinguished as produced from grass, flint, or glass, after once the fire is formed, the origin goes out of the mind, and the fire alone remains. So whatever be the causative agency by which one becomes a *Brāhmana*, the cause is lost out of mind, and the fact of the *Brāhmana* alone remains.

2. Here also the idea is the same. Although rice is got out of a sprout, or although a scorpion comes out of cow-dung, the further development of each of these species is as of rice or the scorpion, and not of the sprout or cowdung.

3. प्रलय—Deluge. i. e. those who accept the theory that there is a stage reached when all creation is in a chaos—there is a general deluge and then the species are produced.

4. The sage Viśvāmitra is famous for his creating counter-species to those of the Creator.

5. प्रत्यक्षादिना-बोधनात्.

which are not followed up. In those cases when the confirming causes or the causative agencies are not repeated or followed, there is oneness of the species that is perceived, and therefore there is no possibility of the theory of repetition or recurrence ; so hold the followers of Jaimini. Thus enough of repetition.

Now the Duties of a householder.

CHAPTER V

While indicating further on, the *S'routa* and the *Smārta* performances to be accomplished by means of the Fire, (anticipating the inquiry) in which Fire? What is to be performed? The Author says 10

Yājñavalkya Verse 97.

A *Smārta* performance in the nuptial fire should perform every day the householder ; or even in that brought in at the time of the (distribution of the) *dāya* ; a *S'routa* in the *Vaitānika* fires. 15

Mitākṣharā.—Prescribed by the *Smṛtis*, such as the *Vais'vadeva* and the like performance, or even ordinary *i.e.* of every day, such as the cooking of food, that even the householder, *vivāhāgnau*, in the nuptial fire, *i. e.*, consecrated at the nuptial, *kurvita*, should perform, or in that brought in at the time of the partition. Duly consecrated according to prescribed rites beginning with the text "Having brought the fire from the family of a *Vais'ya*" &c. 20

By the use of the word *Api* 'even,' upon the death of the master of the house, brought and consecrated. Thereafter upon a lapse of the three periods, an expiation is to be performed. 25

Prescribed by the *S'ruti* such as the *Agnihotra* and the like performance one should perform in the *Vaitānika* fires *i. e.*, the *A'havaniya* and the like.²

1. गृहस्थो—Or One who has entered the second stage in life.

2. *i. e.* the गार्हपत्य.

Viramitrodaya

Among the duties of a householder to be exhibited, by reason of its being useful in regard to many duties, marriage has first been expounded at details. Now wishing to retail other duties, the Author states the rules as regards performances to be accomplished by (means of) the fire.

5 Yājñavalkya, Verse 97

Smṛtam, 'prescribed by the *Smṛtis*,' i. e., where not a large portion is derived from the *S'ruti*, but has been stated by the *Smṛtis*; *Karma*, 'performance' i. e., such as is laid down in the householder's¹ routine, viz., the sacrifices of the cooked food, the morning and evening offerings, the *Aṣṭakas* &c., as also the ordinary and the daily acts such as cooking the food; that also. *Gr̥hi* 'householder' i. e., one who has entered the householder's stage. 'A twice-born' as is stated further on is to be taken along here.

Vaivāhike, 'nuptial,' i. e. taken on at the time of the nuptials, or
15 consecrated at the nuptials. If that is not available, then that taken at the time of the distribution of the heritage, *agnau*, 'in the fire,' i. e. known as the *Āvasathya*; one should perform. This is the meaning. For *Pāraskara*²: "At the time of the preparation of the *Āvasathya* fire, or at the time of taking the *dāya*, according to some." At the time
20 of (taking) the wife i. e. at the time after the acceptance of her hand, or at the time of the distribution of the *dāya*. By the word *api*, 'even,' when the master of the house is dead, and then brought.

By this, three periods have been pointed out for the consecration of the fire. It should be remembered that on a transgression of these,
25 there must be expiation.

Here *Manu*³ "In the fire consecrated at the nuptials, one should perform in the house the household performances, according to the rules, as also the five⁴ daily sacrifices and daily cooked food".

S'rautamiti, i. e., to a large extent propounded by the *S'ruti*, such
30 as the *Agnihotra*, *Dars'apārnamāsa*, and the like performances. *Vaitānikāgniṣṭhu* 'in the Vaitānika fires'. *Vitāna* is the spread of the

1. गृहीत—i. e. those prescribed in the treatise on rituals relating to the householder as distinguished from श्रौत or धर्म.

2. Gr̥hya Sutra II. 1-2.

3. Ch. III. 67.

4. See *Manu* Ch. III 68-70. Verses 68 and 69 give the reasons and verse 70 the sacrifices: thus अद्यापन् ब्रह्मयज्ञः पितृयज्ञस्तु तर्पणम् । होमो देवो बलिर्भौतो नृयज्ञोऽतिथिपूजनम् ॥

sacrifice ; in those (fires) which cause that, *i.e.*, the *Gārhapatya*, *Āhavanīya* and the *Dakṣhiṇa* fires. The meaning is that one should perform.

Some say that this has been stated with a view to ward off a connection with the *Nuptial fire* and *S'rauta* fire in regard to the *S'rauta* performances and the *Grhya* performances made obligatory by the *Kalpa S'utras* and the *Grhya S'utras* and those prescribed by the *Dharma S'āstra*, *Pārāṇas* and the like such as the *Grha-Yajña* and the like others. 97. 5

The Author mentions the duties of a householder

10

Yājñavalkya Verse 98.

After having completed the bodily calls, and performed the ablutions, the twice-born should attend to the worship of the morning *Sandhyā*, first having washed the teeth.

15

Mitākṣharā :—*S'arirachintām*, *bodily calls*, *i.e.* the necessary ones as prescribed in the rules¹ such as "During the daytime and twilight with the sacred thread placed on the ear facing the North"; *nirvartya*, *having completed*, such as by the rule² 'Sufficient to eradicate the stink sticking to the body.' 20
Kṛtas'aucaavidhirdwijah dantadhâvanapûrvikâm prâtaḥ-sandhyâmupâsita, and (having) performed the ablution, the twice-born, first having washed the teeth, should attend to the worship of the morning *sandhyā*.

The rule as to the cleansing of the teeth, moreover, is "A twig of a thorny or milky tree twelve fingers in length, of the thickness of the end of the small finger, the fore-half crushed into a brush is 25

*PAGE 29. intended as the tooth-cleaner, as also for scrubbing the tongue." Here, by the expression 'of a tree'

are prohibited the grass, a lump of earth, the fingers, and the like ; the prohibition of the *palâś'a*, *as'vattha* and the like trees may be seen stated in other *Smṛtis*. 30

1. Achâra. Verse 16. See above p. 48 ll. 26-27.

2. Achâra. Verse 17. see p. 51 ll. 27-28 above.

The hymn for the cleaning of the teeth is this, "Oh¹ herb, give us, long life, vitality, fame, power, progeny, cattle and also wealth, *Brahma*, wisdom, and a ready wit."

- 5 The repetition of the *Sandhyā* salutation although stated in the chapter on the Celibates, is with a view to state it after to be after the cleansing of the teeth, since that is prohibited in the text. "A celibate should avoid the cleaning of the teeth, dancing, singing and the like." 98.

Viramitrodaya.

- 10 Now among the duties of a householder by regard to the importance of those relating to the daily performances during the day and the night, and wishing to state them in the order of priority, the performance in the particular period of the night, viz., the *Brāhma Muhurta* in the place of the awakening and all the rest, is fit to be
15 stated. So considering, beginning with the ablution of the body is the performance at the commencement of the day, the Author states that, beginning with "After having completed the ablution of the body"² and ending with "as far as possible should not give up."³

Yājñavalkya, Verse 98.

- 20 'Śarīre chintā' in the body a feeling³, such as to the effect that there is a movement (of the bowels) and such like acts, consisting of the voiding⁴ of the excrement, according to the rules stated in the text⁵, 'At the day time or at the twilights, etc.' Having performed that. In the manner stated in the text⁶ 'Upholding the organ,' and
25 the like, one who has performed, *Kṛtaḥ*, the observance of the rule of ablution. *S'auchasya vidhi* such as the taking of the earth, water, etc. In the clause *Kṛtas'auca*, "One who has performed the ablutions" the rule stated is inclusive of the cleaning of the body, the object being the cleaning of the body by bathing and the like; *Prātaḥ*, 'in the
30 morning' as stated before *Sandhyāmupāsita* "One should observe the *Sandhyā* salutation", i.e., perform, also in the manner stated before.

1. वनस्पति—Lit, Lord of the forest. In such expressions वृष्ट, the word पति is used as indicative of the same sense as सिंह, शार्दूल, नाग. i. e.—best.

2. Versa 98.

3. Verse 115.

3. वेगो वर्तते i. e. the bowels are moving.

4. मैत्रादिस्वा.

5. Yajn. Achara Vers. 16. See p. 48 above.

6. " " " 17. See p. 51 above.

What has not been stated, however, the Author particularly mentions: *danteti*, 'tooth cleansing' an act in which the cleansing of the tooth being the first of that sort, i. e. the *sandhyā* consisting of a number of acts.¹

In the other *Smṛtis* acts prescribed in the chapter on the Celibates have been stated even for the householder, and on the other hand those stated in the chapter on the householder, for the celibates, as duties. Here the great sage, referring to all these generally states in some chapter some only, and some in another chapter only. This is the skill of the ancient masters in the brevity of style at the same time maintaining the context. 5 10

The observance of attending to the (wants of the) body and the like stated before is to be understood here also.

In prescribing elsewhere the duties of a Celibate viz. "Of others also this, provided not inconsistent" although Gautama puts forth non-inconsistency as its basis, still as compared with a command an advise is an easy means; and resorting to that in the present case, he advises it although stated (before). Of those, however, whose case has been disclosed, having been used somewhere by some one, the basis of the discrimination has to be found by themselves by the minute observer. 15 20

Some, however, in the repetition of the ablution of the body, state the rule here as to the morning *sandhyā* only after the cleaning of the teeth as since that was not reached in (the rules regarding) the Celibate, since in the text. "He should avoid the bed of a cot, and the cleansing of teeth", the cleansing of the teeth having been prohibited for him. They say that the reason for the repetition is the cleaning of the teeth to a particular place. 25

Here from the text of *Kātyāyana* viz. "As during the day, so in the morning, should one bathe, when not ill, after washing the teeth in a river or the like; if in the house that should be without a mantra"; first the cleaning of the teeth, then the morning bath, then the morning *Sandhyā* is the order obtained; with a view that this may be appreciated. 30

1. Such as have been detailed in 18-25 above beginning and अंतर्जातुः शुचौ (v. 18) to संध्या प्राक्प्रातरेवं हि तिष्ठेद्वा सूर्यदर्शनात् (v. 25 1).

2. Dharma Sutra. Ch. III. 9. In Ch. II the duties of a Celibate have been stated and sutra 8 of this chapter says एवं वृत्तो ब्रह्मलोकमवाप्नोति जितेन्द्रियः । Then comes sutra 9. viz. इतरेषां चैतद्विरोधि by which the above mentioned duties are also extended to other orders of life provided they are not inconsistent, and the special conditions of each, are given as instances by Haradatta in his *Ujjevalā* the following: विरुद्धं यथा अग्निकार्यं प्रव्रजितस्य गुरुकुलवासी वैखानसस्य ब्रह्मचर्यं गृहस्थस्य etc

- ted is the text "after having cleansed the teeth", and "preceded by the cleaning of the teeth" and not for demonstrating the cleansing of the teeth as a part of the bath or of the Sandhyā, since in the text : "While the mouth is unwashed, a man always remains unclean; therefore by effort one should chew the cleansing of the teeth first." S'ātātapa has, like the sipping, independently laid down cleanliness as the reason for the cleansing of the teeth. Hence also in the text, "In the absence of the tooth cleaning brush, as also on a prohibited¹ day the washing of the mouth is laid down with twelve gargles of water" in the Nārasiṅha, in the absence of the tooth cleansing brush, has been laid down the cleansing by another method. Therefore, as is the case with the rule² : "By the use of the gerundial suffix क्त्वा &c. Having encircled the post with the thrice-coiled,³ he brings near in the South-East the animal" here also it is the time only that is intended and not the constituent parts. Moreover the revered Jaimini⁴ says : "of two things placed together when the results have been accomplished" and where the cause has a connection and is stated near one having no connection, there alone the suffix क्त्वा &c. are to be taken in the relation of the parts and whole having the parts. As has been said "where things which have the quality of bearing fruit are placed near those not having the quality of bearing fruit, this latter is to be treated as the constituent part of the former."⁴

Here, getting up from the bed, putting off the night garments, putting on another pair of cloth, the washing of the feet, hands, eyes and the mouth, twice sipping, when there is a call the voiding of the urine and the excrement, cleaning according to the rules, twice sipping the water and thereafter the cleaning of the teeth, is the order; for, says

1. e. g. on a Śrādhā day, or a fasting day and the like, the rubbing of the teeth is prohibited—see further on where Virmitrodhya gives the texts in this connection. See also Smṛtichandrika p. 105 and texts of Yama, Viṣṇu, Vyāsa, &c. quoted.

2. Stated in the Śruti text quoted. See the 13th Adhikarana of the Fourth Adhyāya, Sutra's 29-31—at p. 249 of the Jaiminiya Nyāyamālā Vistāra. The following two Karikas fully set out the argument, the refutation, and the Sidhānta.

इष्टा तु वाजपेयेन बृहस्पतिसर्वं यजेत् । कालं वा बोधयेद्वाक्यमुताङ्गत्वस्य बोधकम् ॥ १८ ॥

क्त्वा श्रुत्या भाति कालोऽत्र मेवमुताङ्गत्वबोधनम् । श्रुतेर्मुख्यं प्रक्रिया च तथासत्यनुगृह्यते ॥ १९ ॥

3. त्रिवृत्—i. e. having three strings coiled together. It appears there is a mistake in the passage quoted here.

4. कृतार्थयोः संयोगयोः Where more than one directions are put together and each is independent of the other by reason of the results being accomplished independently in each, these are not related as principal and subordinate; but they are so related, where the result is common e.g. in वाजपेयेनेष्ट्वा बृहस्पतिसर्वेन यजेत अग्निं चित्वा सौत्रामण्या यजेत.

Kātyāyana: "After getting up, having washed the eyes and become clean and concentrated." In the Mahābhārata: "Having with concentration washed the hands, feet, and also the mouth." Dakṣha: "When the dawn has approached, one should perform the ablution according to the principle (of the rules)": Kātyāyana "Having repeated with the mantra, one should chew the tooth-cleaning stick thus: "O herb, give us life, vitality, fame, power, progeny, cattle, and also wealth, *Brahma*, wisdom, and a readywit." 'With the mantra' viz. 'Life, vitality &c.,' to be stated subsequently. 5

Here in this connection, in the Bhārata is stated, "Having raised up the right hand and then put it between the two knees, with his face towards the East and seated down, a man should chew restrained in speech." So also in the Viṣṇu Purāṇa "In thickness, equal to the end of the small finger, with a brush twelve fingers in length, having consumed in the morning, one should chew the tooth-cleanser." Here 'should chew,' and 'should eat' in the Viṣṇu Sūtra¹ viz "One should eat the tooth-cleansing stick with his face turned towards the North or to the East," indicates only the rubbing of the teeth, a minor action, with a view to reach the rule as to eating in the form of sipping as stated before, just like the word *Agnihotra* in the rule² "after having performed the *Upasads* for a month, one offers the *Agnihotra*," reaching the act of the *Agnihotra* in the sacrifice of the Kaundapāyinas. 10 15 20

Hence also³ in "Having washed and eaten, one should throw it in a clean place by all efforts" the giving up of the tooth-cleaning wood has been stated by Viṣṇu. Hence also in the Chhândoga Parisiṣṭa: "As stated by Nārada⁴ and others, of a tree eight fingers (in length), unsplit, with the bark on, should be the tooth-cleaning wood; one should cleanse by means of its end," and also in the Nārasinha: "Or of the length of the span between the thumb and five fingers with it, i. e., one should cleanse the teeth," has been stated; 'one should cleanse &c.,' one should 25 30

1. Ch. 61. 1

2. Jaimini IV. P. III. 11 (24).

3. Ch. 61. 17.

4. Nārada, Harita, Viṣṇu etc. see Virmitrodaya, Âṇhika Prakaraṇa, Dantadhāvana at pp. 123-124.

wash off. The trees mentioned by Nārada and others the Khādīra¹ and the like. 'Eight fingers,' here twelve fingers is the best course, of the length of the span between the thumb and the five fingers is the middle, eight fingers is the last.

- 5 Some, however, state an adjustment in accordance with the passage in the Smṛti Manjūshā thus, "Twelve fingers for the Vipras, for the Kṣatriyas nine fingers, eight fingers, however, for the Vaiśyas, and for the S'ūdras six fingers. By the measure of four fingers, have been ordained for women; while for those of a mixed origin, of six fingers has
10 been proclaimed."

- Here as prescribed in the various Smṛtis are the twigs of the Khādīra, : Mango, Bilwa,² Āmrātaka,³ Apāmārga,⁴ S'irīṣha, the bark of tamarind, bamboo, the root of the Arka,⁵ Karanja,⁷ Karavīra, S'āla, Nimba, Mālati, Arjuna, Kadamba, Udumbara, and sour, hot and
15 milky trees are those prescribed; while those not prescribed are the twigs of Palāśa, Kovidāra, S'leṣhamātaka, Bilva, Tintima, Nimba, S'āla and Waṭa. Those prohibited, are the Palāśa, Kovidāra, S'leṣmātaka, Bilwaka, Tinduka, Sāka, Sinduwāra, S'ikkhandi, the inside of the bamboo, Pūṣha, Māṣhaka, plum, S'ami, Simsapā, Kapittha, Haritaki, As'wakarna,
20 Āmalaka, Bibhitaka, Dhavana, Pīlu, Pippala, Inguda, Guggula, S'obhānjana, the Paribhadra, plantain tree, S'almali, the sweet and pungent woods. Among those prescribed, even such as have knots likely to touch the lips, with dried stalk, having holes, having a stenchy odour, unctuous or devoid of the bark, split, once broken, with leaves on or spoiled
25 by the red insects or fire, unclean or unfamiliar are prohibited.

- Here the rule of adjustment is this: principally, those prescribed should be taken up; in the absence of that, what has not been prescribed but not proscribed, and in the absence of these, those that are neither prescribed nor proscribed must never be taken in any case. In the absence
30 of the first three with twelve girgles alone is the cleaning. Vide the text of Likhita in the Nṛsinhapurāṇa viz., "When the tooth woods are

1. Khādiram i. e. the Acacia Catechu. One of the two trees mentioned in the Taittiriya-Saṁhitā as sacred and of use at a sacrifice.

2. बिल्व the well known बेल tree.

3. आम्रातकः The hog plums. The inspissated Mango juice (marathi साट.)
आम्रस्य सहकारस्य कटे विस्तारितो रसः । धर्मशुष्को महुदैत्त आम्रातक इति स्मृतः ॥

4. अपामार्ग, Mar. अघाडा. अपमृज्यते व्याध्यादिरनेन

5. अर्क—Marathi—रुई.

6. करञ्ज—कं शिरो जलं वा रंजयति—

not available, as also on prohibited days," 'prohibited,' such as the first day and the like others.

Here Narasiṅha Purāṇam, "These, the First, the *darśa*, and the sixth days, as also in the ninth, oh best of men, the contact of the teeth with wood consumes seven generations of the family."

In the Mahābhārata "On the occasion of the *parvas* also, one should avoid". Gaudas: "On a fast, as also on a *S'rāddha*, one should not chew the tooth-cleaning twig." On 'a fast' *i. e.* 'on the fast day,' 'on a *S'rāddha i. e.*, 'S'rāddha day.' Those who follow this text avoid the cleaning of the teeth before *S'rāddha* and the like, as also after it. Here on a fast or the like where the contact with the teeth-cleaning wood is prohibited, there with a leaf or the like the tooth cleaning as a necessity is to the same effect. "Scents, ornaments, clothes, flowers, garlands, and anointing, become faulty on a fast, so also tooth-cleaning and collyrium" this and the like texts also, so says the Lord of the Yogis.

Even there by twelve gingles only is finished.

This, however, after tooth-cleaning, toiletting other than with (the use of) a twig *i. e.* such as collyrium &c. by reason of its accompaniment, so say others.

With fingers the cleaning of the teeth, however, is certainly prohibited, *vide* the Uśanā: "Never with the fingers must one rub the teeth." Thus enough more. (98).

YĀJÑAVALKYA Verse 99.

After having offered to the Fires, one should mutter the hymns addressed to the Sun God with concentration. He should also master the meanings of the Vedas, as also the several sciences. 99.

Mitākṣharā:—After the salutation of the morning light āgnin, fires, such as the *Āhavaniya* and the like, with rules as laid down, *hutvā*, after having offered, or the *Aupāsanaḥni*. After that, *sūryadaivatyaṇ*, addressed to the Sun-God, such as *Udutyam jatavedasam* and the like *mantras*, hymns, one should mutter, *japet*, *samāhitāṇ*, with concentration, *i. e.* with undistracted mind. Thereafter, *vedārthāṇ*, the meanings of the Vedas, by listening to the science of exegetics, grammar etc. *adhigachchhet*, should master, *i. e.* should get to know. By the use of the word *cha* 'also' should study

i.e. constantly repeat. **Vividhâni cha s'âstrâni**, as also the several sciences, such as the *Mimāṃsâ* and the like, treating of duty *Dharma*, wealth *Artha*, and hygiene. *Adhigachchhet* 'he should master', (99.)

Viramitrodaya.

- 5 *Agnîr*, 'Fires' *i.e.* the *Aahavniya* and the like others; the *S'rauta*, *Aupâsana*, also the *Smârta*, in accordance with one's own *S'âkhâ* having offered the oblations *i.e.*, in the act of oblations having to some extent intended the performance in favour of the fires, as in (the text). "He offers an oblation to the fire by means of milk," or in (the text)
- 10 "Evening and morning always and constantly should the twice-born offer the sacrifice." So the use of the accusative case. This sacrifice, moreover, in the case of those who have been initiated with the conservation of the fire is perpetual, since the *S'ruti* enjoins it for the lifetime.

- Indeed, from the text. "Necessarily, a Brâhmaṇa must consecrate the fires," even the consecration of the fire being perpetual, and without conservation of the fire being not favoured by the *S'âstra*, how¹ can this discrimination be made? If it be argued thus, the answer is, true; but, by reason of a partition not having been made, and on account of the absence of the *S'âstric*² reason for a *Laukika* fire, it is possible for a householder to be without the consecration of the fire.
- 20 And it is for this, that the several optional rules in the *Sâstra* have been given either with or without the fire being placed first. This, however, is the special rule for a householder, *viz.* if by his mere individual whim non-consecration of the fire exist, there is (to be) the expiation. This has
- 25 been made clear in the *Kalpa Sutra* and other works.

- Hutvâ* 'having offered oblations' *i.e.* when possible, oneself alone should perform the sacrifice. As says Dakṣha: "At the conclusion of the *Sandhyâ* performance, sacrifice by oneself has been ordained." Through the *Rtwik* or any other, its performance is only a secondary course.
- 30 Here by the text "at the conclusion of the *Sandhyâ* performance," it is inferred that a sacrificer must conclude his *Sandhyâ* performance when the Sun has not appeared, before the sunrise, the text "One should repeat the *Gâyatri* as long, so long as the Sun has not appeared" being intended for (a case) other than that.

- 35 Of the day divided into eight parts, the Author states the performance for the first portion *Sûryadaivatyaṇ*, 'addressed to the

1. *e.g.* See गारुड.

2. *i.e.* by marriage.

Sun-God,' such as the *Sāvitrī* &c., or such as *Udutyam jātavēdasam*¹ (the rising Sun &c.) and the like, one should repeat according to one's faith. With this object only is the plural number (used), and not after the Maxim² of the *Kapinjala* birds. Three or even all—since there is no contradiction with the usage.

5

This, moreover, has reference only to the non-performance of the *japa* since in the text "One not performing the *japa*.....in the pus and blood" is a censure, so hold some.

Samāhitah, 'with concentration,' i. e. observing all the rules of the *yogi* regarding *japa* such as concentrating the mind on one, and the like. 10
Or, *Samāhito* i. e. with bent attention. By this is intended non-contradictions with the other courses of good conduct stated in other *Smṛtis*. For in the *Vārāha*: "That twice-born man who with devotion offers intensive worship with curds and rice with folded hands to the Sun who has come out of the rising mountains, of him so intent in devotion, what- 15
ever evil may have been accumulated, all that within a moment becomes reduced to ashes, like wood."

Thus is the worship of gods other than that prescribed for the mid-day. Dressing of the hair, looking into the glass and the like. According to the text: "One should look his own self in the ghee, if one 20
desires long life," looking at one's body in the ghee. The rubbing of auspicious things, the *durvā* grass, curds and the like, and the application of the collyrium, and the like acts; for it has been said: 'The cow's urine, the cow-dung, clarified butter, milk, co-agulated milk, the yellow' 25
pigment; this six-fold produce of the cows is always auspicious. The horn-water of cows is meritorious, destructive of all sins."

The application of the cow urine &c. are the acts during the first part of the day; the Author mentions the performance during the second part of the day. "The meaning of the Vedas; 'the sciences' such as

1. उदृत्यं जातवेदसं देवं वहन्ति केतवः &c. The well-known Sun hymn. *Jātavēdasa* is an epithet of the Sun and the Fire also.

Note the following various explanations of the word given in the Nirukta: जातवेदाः कस्मात् जातानि वेद जातानि वै न विदुः, जाति जाति विद्यते इति वा जातवित्तो वा जातधनो, जातविद्यो वा जातप्रज्ञानो यच्च जातः पशून् विदतेति तज्जातवेदसो जातवेदस्त्विति ब्राह्मणम्. (Apte)

2. कर्पिजलन्याय—See Jaimini XI. I. 38-45, being the eighth *Adhikarana*. In regard to the Śruti कर्पिजलानालभेत, the question arises how many? After a discussion, the conclusion is "Three only should be taken".

3. रोचना-गोरोचना—A kind of yellow pigment prepared from the urine or bile of a cow, or found in the head of a cow.

grammar, the *Nigama*,¹ *Nirukta*, *Tarka*, *Mimāṃsā*, the *Purāṇas* such as the *Bhārata* and the others, determinants of the meaning of the Vedas, and also those which are useful in the performance of the same such as the sciences of *Sikṣhā*, *Kalpa*, *Jyotiṣh*, *Chhanda* and the like.

5 This is expressed by *Vividhāni*—‘several’.

‘Should master’ *i. e.*, should know ; in the letter as well as the sense. By the use of the first *cha*, ‘and,’ is included the constant study of the Vedas. For *Dakṣha*² also: “Similarly, in the second period Vedic study has been ordained, first, the acceptance of the Veda, then the contemplation, study and repetition (*japa*) ; its offer to the pupils also, thus the Vedic study is five-fold ; that time is stated as for the *samits*, flowers and *kus’a* and the like.” *Swikaraṇam* ‘acceptance’ *i. e.*, study ; this, moreover, for the celibate student, For the householder, however, in regard to the portion not studied. So, moreover,

15 *Āpastamba*.³ “By such lore as one cannot understand, one should go again to the preceptor and accomplish it.”

Manu.³ “Let him daily pour over those institutes of science which ever give increase of wisdom, those which teach the acquisition of wealth, those which are beneficial,⁴ and likewise over the *Nigamas* which explain the Veda (19). For the more a man completely studies the institution of science, the more he fully understands, and his special study shines brightly. (20) ‘Which give increase of wisdom’ such as the sciences of logic, interpretation &c., ‘which teach the acquisition of wealth’ *i. e.*, which are favourable for wealth—the economical sciences.

25 ‘Beneficial’ such as the science of medicine and the like. *Nigamas*, *i. e.*, which determine the meaning of words such as the *Nighantu* and the like. *Rockate*—‘shines brightly.’ *Yama*: “By gifts, austerities, sacrifices as also by fasts, one does not obtain that state which one can secure by learning.” ‘Learning’ *i. e.*, philosophical learning is a wrong interpretation of the statement of *Yama* being in the context of sciences, so

30 holds the *Upādhyāya*.

In the expression ‘as also science,’ the word *cha* ‘as also,’ is inclusive of the gathering of *Samits* and the like. (99).

1. निगम is Veda ; निरुक्त the science of interpretation ; तर्क—Logic ; and मीमांसा, both पूर्व and उत्तर.

2. Ch. II. 25–27.

3. Ch. IV. 19–20.

4. *i. e.* of lasting uses.

Yājñavalkya Verse 100.

He should then approach the master for securing Yogakṣhema, then having bathed, he should offer watery libations and also worship the gods and *Pitrs*. 100.

Mitākṣharâ:—After that is'varam, *the master*, endowed 5
with the quality of being¹ annointed and sprinkled &c., or any
other irreproachable wealthy person. Yogakṣhemârtham, *for*
Yogakṣhema; the obtaining of that which has not been secured is
yoga, the preservation of that which has been obtained is *kṣhema*,
for that one should *upeyât*, *approach i. e. go to i. e. for the sake of* 10
acquisition and preservation. By the use of the word *upeyât*—
'approach,' the Author prohibits service. By accepting wages the
execution of commands is service (*sevâ*). That has been likened
to a dog-livelihood, and prohibited.

Then at noon, according to the process prescribed by the 15
S'âstra, snâtwa, *having bathed*, in rivers etc., devân, *gods*,
mentioned in his own Grhya, *pitṛnscha*, *as also the pitrs*, by the use
of the word *cha*, 'as also', the *rshis* with the holy water—² of the
gods and the like, *tarpayet*, *one should offer libations af water*.

After that with sandal paste, flowers and rice, of the gods 20
HARI, HARA, HIRANYAGARBHA, and others, some one he should
worship according to the prescribed rules according to capacity³
with the Rk., Yajus, or the Sâma hymns, or with the names of the
Gods expounding these ending in the dative case and accompanied
with the utterance⁴ of salutations. (100). 25

1. See introduction to the Vyawahâradhyâya.

2. See Verse 19 above. The respective places of the palm of the hand
have been designated as the several media for Dev. Pitṛ. &c. the base
of the first finger and thumb for *Brahmâ*, the palm of the hand for the *Devas*,
the base of the little finger for the *Rshis*, and that of the fore-finger or *Tarjani*
for the *Pitrs*.

3. Bâlabhâṭṭi explains this as explanatory of the individual
capacity; thus, for the Vedic mantra the twice-born, and the recital of the
names or the *Nâma-pujâ* for the s'udras.

4. नमस्कार *i.e.* the loud pronounciation of the word नमः at the end, thus :
विष्णवे नमः, शिवाय नमः etc.

Viramitrodaya.

The Author mentions the performance during the third period

Yājñavalkya, Verse 100

The obtaining of that which has not been secured is *yoga*; the
 5 preservation of that which has been obtained is *kṣhema*. Wealth sufficient
 for both these should be begged for. For the accomplishment of that
 one should approach one capable of bestowing that, such as the king or
 any other who may be. The use of the word *artha* 'wealth' is to indicate
 that necessity. If the acquisition &c. is accomplished in any other way
 10 there would be no necessity for begging, and it would exclude the necessity
 of approaching the king. Gautama¹ "For *yoga* and *kṣhema* one should
 approach the king and not any other, excepting the God, the preceptor,
 and the religious" 'any other' *i. e.* one not king. Manu² "But on
 Parva days let him go to visit the gods, the best of the twice-born who are
 15 religiously minded, and also the king for protection, as *also the elders*." The
 word *eva* 'also' or 'any,' is to be used after the word *gachchhet* 'should
 go.' Or the use of the word *eva* 'only', in the original text is only when
 taken as repeating what has been already stated. From the use of the
 word 'also', *cha*, is there added to the means of finding means for the class
 20 of people who maintain by utilising the method about the Gods &c.
 in the order of their statement. So Dakṣha; "Similarly in the
 third period, the securing of the means for those to be maintained."

The class of³ people to be maintained has been stated to be "the
 mother, the father, the preceptor, the wife,⁴ children, a helpless person
 25 taking resort, a visitor as a guest, and the fire; these are known as those
 which should be maintained. For that the securing of means *i. e.*
 obtaining money should be done. This is the meaning.

In this world, the auspicious things are eight *viz.*, The Brāhmaṇa,
 the cow, the Fire (the consumer of the oblations), gold, ghee, the Sun,
 30 water, and also the king the eighth. one who always sees these, bows
 and worships also, and circumambulates by the right, his life will not be
 diminished." In this passage, these *i. e.* the seeing &c of the Brāhmaṇa
 and the others have been prescribed as acts which must be performed.
 Miśra says that in the early part of the day, the observance of the
 35 auspicious and the like only.

1. Ch. IX. 63, 64.

2. Ch. IV. 153.

3. पौष्यवर्गः

4. Another reading, the brother.

In the latter¹ half, the Author states the acts to be performed in the fourth period. *Snātwa* i.e. having bathed etc., in the fourth period, as says Dakṣha²: "Similarly in the fourth portion, one should bring in the earth for the bath, and the *samit*, the flowers and the *Kuṣa* grass and the like. The bath, however, should be in unartificial water." 5

Earth, as (thus) described: "In a holy place should be stored earth free from sugar, stones &c.; and this has been stated to be red, yellow, and white, of three sorts" and the like.

"From an anthill, a mole-hill, plaster, as also from water, or from the road or trees, and what remains after performing the ablutions, 10 these seven (kinds of) earth must not be taken. Not the earth, nor also water, nor at night the cows' dung, nor the cows' urine at the evening twilight must a wise man take." So in the *S'ātātapiya*, By reason of the prohibition by Dakṣha *viz.* "seven kinds of earth must not be taken *viz.* from the anthill, from a rat-hill, from inside the water, from 15 the cemetery, the root of a tree, as also from a temple of god". Untouched in the absence of that prescribed, even other kind also, vide this text of Marichi: "In whichever place what is (regarded as) pure, and whatever is the usage regarding religious conduct, there, such a one should not be disregarded, as also that kind of religious usage. In 20 whichever country particular gods, and in whichever region particular twice-born, as also in whichever place particular water, and wherever a particular (kind of) earth." The *Samidhs* have been stated at the proper context. Flowers i.e. fragrant. *Kuṣas* i.e. those prescribed in another *Smṛti*. By the (use of the) word *ādi* &c. are intended long cessamums. 25 By reason of the prohibition by *S'āndyāyana* in the text *viz.* "The dung of an ordure-eating cow, or who is barren, or who has just delivered, as also of one who has become decrepit by oldage, must never be taken., also cow-dung which is untouched, which was not brought at night, and which is wet." 'Unartificial' i.e. not connected with the stores of 30 water made by another i.e. in a river or the like. So also *Viṣṇu*³ "In another man's pool one must not bathe (1); or let him, in difficulty lift five balls (of earth) (2),". "In difficulty' i.e. when a bath in any other water is impossible. (The rule as to) five balls is in the case of water reserved other than a dam, a well, or the like, vide this text of 35 *Baudhāyana*: "From the built ones, however, the earth balls, while from wells, three jars." The ball, moreover, should be of the size of an

1. सार्धश्लोक. In the original.

2. II. 28.

3. Ch. 64. 1. 2.

ordinary *Sri*¹ fruit. According to the revered *Misra*, from the use of the word *pinḍa*, ball, when there is no obstruction, it should be resorted to as it is. *Ratnākara* and others suggest 'as much as can be taken out by the hands.' Here according to the *Easterns* 'the lifting up of the ball &c. is only in the case of those not dedicated, such only being 'of other.'” There by reason of the text “that which has not been dedicated is like urine” and the like, such a one being definitely unsuited for acts; and if another's is used there being the possibility of a charge of theft, vide this text of *Manu*²: “One should never bathe in another's tanks; for if he bathes, he is affected by a portion of the ill-deed of him who made the tank”. ‘Made by others’ and hence according to *Paṭhinasi* and *Baudhāyana* also, their belonging to another being inferable from (the fact of) their having been made by others; and hence also *Upādhyāya* holds that the lifting of the balls or pitchers is not in the case of those made by oneself. *Misra* does not agree to the assumption of ownership in a thing abandoned by oneself illustrating it by a reference to the established proposition that in a *satra*³ there is no *Dakṣiṇā* and by pointing out a contradiction with the doctrine propounded in the *Tiryagadhikaṇa*. That, however, is questionable. Thus enough of repeating⁴ what has been said.

In the expression ‘and also the bath’, by the use of the word *cha* ‘and also’, is indicated as the result that the bath should be performed at a time and place not prohibited in other *Smṛtis*. There, moreover, baths among the *Smṛitis* have been divided according to the distinction of performances by regard to time and place. So, moreover, *Sāṅkha*: “A bath has been stated to be of two kinds: principal and subsidiary; of these two, the principal is *Wārūna* or watery; that moreover is of six kinds; *Nitya*⁵ or ordinary, *Naimittika* or special, and with *Kāmya*, an objective, *Kriyāṅga*, part of a ritual, *Mala karṣaṇa* or for washing away impurities, and *Kriyāśnāna* or where the bath itself is a rite, the sixth; thus the bath has been declared to be of six kinds”

“An unbathed man, however, is not fit for a *japa* performance, or for offering oblations to the fire; and the morning bath which is for that

1. i. e. the *Bilwa* fruit.

2. Ch. IV. 201. See also *Yājñavalkya* further on. *Āchāra*. 159.

3. See *Mitākshara* further I. 159 (2). 121 A. A *Satra* is a general sacrifice conducted by all; a public performance. Where all are priests and all are *Yajamanas* सर्वे ऋत्विजाः सर्वे यजमानाः. Therefore there cannot be any *Dakṣiṇā*. See *Jaimini* X. VI. 51 and onwards.

4. प्रसक्ताप्रसक्त्या—continuing from one thread to another.

5. नित्य *Lit*: permanent.

purpose called the *Nitya snāna*. Having touched the *Chandāla*, a dead body, ordure, and the like, when one becomes obliged to bathe; having touched an unwashed woman in her menses and one takes a bath, that bath is the *Naimittika snāna*. That which under the constellation of *Pushya*, *Hasta* &c. is directed by the command of an astrologer, is called the *Kāmya*; one who has no (special) desire should not perform it. One desirous of repeating holy hymns, and wishing to worship the Gods or the manes, the bath which such a one performs, that is called *Kriyāṅga*, or as part of a performance. The bath called the *Malāpakarṣhaṇa* is that which commencing with annointment is done for the purpose of washing off dirt; the resort to it is for washing away impurity and not otherwise. In the lakes, in ponds dug for the gods, in holy waters and in the rivers is intended the *Kriyāsnāna*, the rite of a bath; there the bath is regarded as a rite." *Vārūṇa* is simultaneously the contact of the entire body with water outside the limbs; *vide* *Hārīta*, "On account of water it is called the *Vārūṇa*", the text of S'ankha also viz. "the *Vārūṇa* moreover is by immersion" is intended for that alone; otherwise bath with drawn water will not be included. The morning bath &c, are mere technical expressions; therefore although a *Nitya*, the mention of a mid-day bath stated as part of a ritual and its inclusion is not a fault.

The *Gauna Snānas* 'the Accessory baths are stated by yogi : "On account of the incapacity of the body by regard to the occasion and the strength, sages contemplate seven (baths) commencing with the *Mantra Snāna* 'incantation bath'. *Mantra* 'by incantation', the *Bhauma* 'by the earth', similarly the *Āgneya*, 'by the fire', the *Vāyavya*, 'by the air', as also the *Divya* 'the Sun bath', the *Vārūṇa*, and the *Mānasa* or 'the mental bath', is known as the group of seven baths. With the repetition of the incantation *Āpo hi śthā* 'Waters, indeed, are etc.' is the *Mantra*, by the touch of the earth is the *Pārthiva*; the *Āgneya* is the bath with the ashes; the *Vāyavya* is known to be with the dust of the cow. That bath, however, which is taken with the shower of the Sun's rays is called the *Divya snāna*; *Vārūṇa* is by immersion, and the *Mānasa* is (that by) the contemplation of *Viṣṇu*. In the order of the *Mantra snāna* and others, a bath is prescribed as proper by regard to the country, time, and inability, and all are stated as of equal merit". Thus, therefore, the *Gauna snāna* is also of six kinds only. Incorporating the *Vārūṇa* which is a kind of Principal bath, it has been stated to be of seven kinds.

Even the additional *Gauna* baths have been stated under the text of Jābāla and others viz. :—"A bath may be made without (including)

the head, when the performer is unable for a bath, or even by a wet cloth, the sprinkling of the body is known". The *Gaṇas* as stated by Yogi are only six.

These, however, according to some are quite distinct from the 5 technical *Gaṇa* and *Mukhya* by which they have not been traversed ; and this is a classification of the *Vārūṇa* stated by way of elaboration ; thus there is no contradiction with the text in the *Brahma Purāṇa* viz. "*Nitya*, *Naimittika*, and *Kāmya* thus the *snāna* is 10 stated to be of the three varieties; the *tarpaṇa* has been stated to be its part," these all having been included in the three alone.

The *Nitya* is in the morning and the mid-day ; the *Naimittika*, as on an eclipse or the like ; the *Kāmya* at a holy place or the like. The 15 mention of these in the order is by way of indicating the accomplishment of the result by contact of the prior with the next in order. Thus, the result of the *Nitya* is the non-production of sin ; of the *Kāmya*, the Heaven &c. The mention of *Naimittika* between these two is with a view to indicate the securing of the results of both ; so say the *Abhinava Vardhamāna* and others

20 The classification of the *Gaṇa*, however, is only intended to exclude a smaller number, in pursuance of other *Smṛtis*. So *Jābāla* also : "Without the head may be the bath when the performer is unable for a bath ; or even by a wet cloth the sprinkling of the body is known." Body, i. e. excluding the external and covering the body.

25 In the varieties of accessory baths, the *Brahmpurāṇa* " With a conch inclined to the right, one who pleased at heart takes on the head water stored in an *Audumbara* vessel, of him the sin of the (whole) lifetime perishes at that very moment " *Vyāsa* : "Of the holy places which are heard of in the three regions at all times, equal with 30 these is the pouring of the water through the horn of a cow." Some say that this is common for capable and the incapable. Similarly, " He indeed is deemed to have bathed in the *avabhṛtha*,¹ he also is like one plunged in the Ganges water, that mortal who bathes with the water of the feet of *Viṣṇu* put with a conch. "

1. अवभृथस्नान is almost the Concluding portion of a sacrifice. This is described as the यज्ञपुच्छान्न. The *Dikṣhita* couple take this bath, after an abstention for 10 days and the people join in this holy immersion into the water. This bath is calculated to yield the highest religious merit to those who participate.

Or the watery oblation.

There the place for a bath is mentioned by Manu¹: “One should always perform his bath in rivers, in ponds dug² for the Gods, in ponds and in lakes, and also in watery falls and springs³” *Devakhāteṣhu* ‘ponds dug for the Gods’ i. e. well-known on account of their association with Gods. So, the Ratnākara viz. *Devakhāteṣhu* lying in the vicinity of the Sun and the like, or the ponds dug near a hermitage for the emblem of S’iva so says the venerable Upādhyāya relying upon this text of Bhaviṣhya; “That water which being near a S’iva *linga* is situated in its front, is known as Śivagangā. By ‘bath’ there one goes to heaven.” *Sara*, a lake, a store of water known as *talla*⁴; ‘a small pit’ according to Kalpataru. *Gartāḥ* ‘a brook’ has been defined in the Chhāndoga Parisiṣṭa thus: “Those whose course does not extend to eight thousand *dhanus*⁵, these do not deserve to bear the name of *nadi* ‘river’; they are called *gartas* ‘brooks.’”

Prasavaṇam, a spring, *Vishnu*⁶. “One should bathe in a flowing spring, a river, a tank dug up for Gods, or in a lake. Water on⁷ land is better than lifted water; flowing water is better than stagnant; from that one must not take up; even more than this is that which was favoured by holy men, and better than everything is the Ganges water”. “*Sādhanavāḥ*, good men, i. e., *Sri Rāma* and the like; ‘favoured by these’ such as the *Mandākinī* at the *Chitrakūta* etc.”

S’ankha, “All the *Tirthas* are holy, are calculated to destroy the sins of men, and have been described by wise men independently of each other. All the flowing springs are holy, all elevated mounds of stones are holy; all the rivers always holy, the *Jānhavi* moreover in particular. Of men who have committed sins, the sins become palliated

1. Ch. IV. 203.

2. देवखातानि. It is elsewhere interpreted as dug by the goods. See the remarks of Medhātithi on this. He says at the end, न च देवैः खन्यन्ते । केवलं महत्त्वं स्मर्यमाणकर्तृकत्वेन लक्ष्यते ।

3. गर्तप्रस्रवणेयु—गर्त—a water-hole, also ‘a brook’. See Govinda, Narayana, Kulluka and others on Manu, also see further on. प्रस्रवण—Vijñāneśvara explains thus (I. 159) पर्वताद्युच्चपदेशात्प्रसृतप्रदकं.

4. Marathi तळे.

5. धनुः Lit. a bow, and so a bow’s length=about 4 *hastas* or 8 feet. See Manu VIII. 237 and Yājñ. II. 167, and the Mitākṣharā. Eight thousand *Dhanus* therefore would come to 64000 feet or about 7000 yards, i. e. 4 miles.

6. Ch. 64. 16-17.

7. भूमिष्ठ as contrasted with उद्धृत lifted. Further on भूमिष्ठ is distinguished as flowing, and स्थावर as stagnant.

8. साधुपरिग्रहीत—*Sādhu* has been explained in the next clause.

in a Tirtha." To pure-minded men the *Tirtha*, yields the result as stated.

Yogi: "For three nights is the result yielded by rivers which do not flow up to the Sea; those which flow into the sea, for a month, and for a fortnight, of the Lord of the rivers". Viṣṇu Purāṇa: "In the (case of) wells, one should perform the bath on the ground with lifted water; one should bathe with lifted water even if ground is not available". 'In the well', here, the locative has the sense of the possessive case. The meaning of the first half is that one should bathe seated on land with the water of a well lifted up. The meaning of the second half is that even in the case of any other store of water also when bathing by entering into it is impossible. Similarly also in the Pādma: "Whether not lifted or lifted, one should perform the bath with water."

S'ankha "Of one who has bathed with water heated on fire, also with water of another, only a cleansing of the body is to be understood (as having occurred); but the fruit of a bath does not accrue." 'Water of another', i. e., water belonging to a store of water made by 'another', as also, 'water brought by another'; 'fruit of a bath' i. e., the heaven. This moreover, is to be understood in the absence of a special text.

Dakṣha "On the bank the washing down of impurity; with the *mantras*, however, while remaining in water; the bath at the twilight is of both (sorts); these are stated as the places for a bath." The bath for washing down impurity is on the bank only; the bath with *mantra* is only in the water; any bath other than these two may be anywhere else. This is the meaning.

Prohibited regions are described by Yogi: "When immense water is available and which is charming to the mind, the twice-born must not bathe in small water, nor also leaving aside a river, in artificial water". 'River' i. e., an unartificial water. In the Chhândoga² Parisiṣṭa: "For two months beginning with S'ravana all the rivers are in menses; in these one should not perform a bath, excepting those which flow into the sea. At the Upâkarma, as also at the Utsarga, similarly for a bath for a funeral, and also at the eclipse of the Sun and the Moon, there exist no impurity of the³ dust." Yavya means a month; that the dark half, according to Harinâtha-

1. III. 11. 25. The second half in the *Purāṇa* is स्नायतीतिद्वृतवच्चैव अथवा भुव्यसंभवे.

2. The Smrtichandrikâ quotes this text as from Kâtyâyana.

3. रजोदोष—रजस् also the menses. In the case of women "impurity of the menses".

pādhyāya ; the bright half, according to many. “ During the interval between the period of the Lion and the Crab all the rivers are in menses.” this text of Manu being the common basis of all. The solar month is here intended. This is the principle.

Those going to the sea such as the Ganges and the rest are eleven : 5
“ Oh Goddess, in the commencement of the Crab sign for three days she is in menses ; on the arrival of the fourth day, pure becomes the *Jānhavi*. The river sprung from the Sun, the Ganges, and Gomati the best among the rivers do not become contaminated on account of the dust ; as also others which are called *Nadas*.” This complet of texts 10
although it is in vogue, not being found in the originals, as also not being accepted by the people in general, is not respected.

Here some say that the expressions ‘ in the menses ’ ‘ in these one should not perform a bath,’ having been referred to as containing reasons, their unfitness for a bath only is intended. That, however, 15
according to traditinal practice also means unfitness for sipping and the like. Thus also, by reason of the expression ‘ in these ’ only bathing by immersion in the river is prohibited, and not even by its water.

Parāśara : “ Whether by sipping or by entering into the water at night a bath cannot take place. The bath and the sipping have been 20
ordained by means of water lifted during daytime.” The meaning is that at night in the water *i. e.* by entering the water reservoir, sipping *i. e.* a sipping bath either must not be performed. The bath, here, is allowed, moreover, when necessary, on account of an impurity, since the introduction has been with the expression ‘ how is purification ordained ? ’ Thus 25
here it should be remembered that on an eclipse or the like a bathing by entering the watercourse is unexceptionable.

Yogi, ‘ Unacceptable are the waters come during the first floods on a river and those which have been violently disturbed by some one, as also those which have emerged out of ‘ a holy place ’. ‘ First flows ’ *i. e.* in a dried river bed in the form of a first flow. And 30
therefore also Kalpataru explains : ‘ of a river ’ as of that which had dried up before’. ‘ By some one ’ *i. e.*, by a buffalo. ‘ Violently disturbed ’ *i. e.* made muddy or dirty. ‘ From a holy place ’ such as from the Ganges or the like ; ‘ emerged ’ and not driven out. By the prefix *vi*. ‘ forth ’ the Author intends a break off by the strength of the flow. It should be understood 35
that it is thus explained on account of the pressure of the usage of the good¹. Emerged out of a holy place’—Kalpataru explains as “ Not known as a holy place.”

They say also in this connection : “ Water emerged from the Ganges does not again go to the Ganges ; that is undrinkable by the 40

1. तीर्थद्विनिःसृताः तीर्थत्वेनाज्ञायमाना इति कल्पतरुः ।

twice-born ; one drinking it must perform the *Chândrâyana*¹” In the *Âchârodyata*: “In a river where the water has been turned back, a bath should be avoided by the twice-born ; so also in the water used by washermen, one should leave a space of ten hands. The mixture of dirt
5 or menses with the current of the stream, or the pouring in of the street water do not cause pollution in the Ganges ; she is religious water herself”.

The *Śiṣṭas*. “By reason of the touch of the water of the river *Karmanâśâ*², by crossing the river *karatoyâ*, and by swimming with
10 his arms the river *Gandaki* religious merit falls ; that is the declaration”. *Dharma i. e.*, religious merit, some say that *Dharma* here means the *saṃskâra* produced by the *upanayana*, and therefore here also a fresh *saṃskâra* becomes necessary.

S'ankha and *Likhita*: “One should avoid impure water, must not
15 bathe in scanty water, nor must one bathe by immersion into the sea-water” *Amedhya*, impure *i. e.* not pure, ‘should avoid’ *i. e.* there, one must not do anything. Scanty water has been prohibited when plenty of charming sweet water is available ; one must not bath into the sea-water. The meaning is that one must not bathe in the sea by immersion within, for
20 a sea bath has been ordained ; so say *Mis'ira* and others. According to *Upâdhyâya* ‘this bath immersion is at pleasure ; and not that on the strength of this alone there would be no fruit of the sea by lifted water,’ *Manu* “In an unknown expanse of water”, ‘unknown *i. e.* by reason of its depth, as also whether it has not crocodiles etc.

25 In the case of artificial water whether consecrated or not consecrated. For say the *S'isṭas* “that which has not been dedicated is like urine” Similarly, “In an unconsecrated water reservoir, the water is undrinkable”

In the *Mārkaṇḍeya* : “What has not been dedicated for all, and that also which has sprung from an uneatable store, that water, my
30 dear, must always be avoided in connection with an exequial performance.” The word *Pitrâ* is only indicative. The intended meaning is non-performance. So *Viṣṇu* : “The use of the water of a well, if sanctioned by the usage of the *S'isṭas*, should be regarded as good to that extent only.” *Yogi* : “Useless is a hot water bath.” “Useless”,
35 *i. e.*, beyond the purification of the body and [befitting a religious performance, as productive of a fruit such as Heaven or the like. *Vide* “Of one bathed with water heated on fire”, etc., *Hârîta* : “One must

1. *i. e.* the *Chândrâyana* *Prâyaschitta*. See *Yajn.* III. 324, which is निविबुद्ध्या चरोत्पिण्डान् शुक्ले शिख्यण्डसमिन्तान् । एकैकं द्वाप्तयेत्कृष्णे पिण्डं चांद्रव्रतं चरन् ॥

2. A river between *Kâsi* and *Vihâra*.

not bathe in a place where many roads meet, nor near the entrance door." *Chatwāra*, "a place where many roads meet", i.e., the place for oblation to the beings, etc.. *Upadwāra*, i.e., near the door.

Having divided the baths, S'ankha: "There the *Kāmya* should be performed in details as prescribed in the rules, so the *Nitya* and the *Naimittika*; one which is a part of a rite as also that which is done for washing impurity, in the absence of a *Tirtha* may be done with hot water or in another's waters. In the lakes, Divine water-courses, and holy places, as also in rivers, bathing itself is the ritual; since by a bath at these has been stated as resulting in merit." By this, the *Kāmya* is the bath at the *Pushya* or other (constellation), the *Kriyā Snāna* as for the religious merits—it has been stated should not be performed with hot water or another's waters.

Vyāsa states the time ordained for a bath. "A bath one should perform in the mid-day when food has been completely digested and one is completely free from ailment." *Nirāmayaḥ*—"completely free from ailment", i.e., free from any disease which may be developed by a bath.

Thus, moreover, "Sleep, study, bath, excretion, meals, amusement, one should avoid at the two twilights as well as at mid-day," this prohibition by Devala is where a bath has been induced by a desire—since a meal has been ordained at mid-day during the fifth portion of the *abhijit*¹ period. Generally sleep is prohibited during the day, the mention of the mid-day is with a view to stress greater blemish. Some, however, hold that by reason of the fact that non-prohibition has a common basis, the words days &c. are indicative of midday only; and that hence also the episode in the *Mahābhārta*² &c. about sleeping during the day by *Bhṛgu*, *Rāma*, *Jarathkaru*, and others is not opposed.

Yogi "At both the twilights should be bathed by a householder Brāhmaṇa and even on all the three points of contact of the day should be bathed by a *Tapasvi*". "Both twilights" i.e. morning and the midday, (By the *Tapasvi*) i. e. by one residing in a forest, as well as by a *Yati*. Dakṣha: "A twilight bath, at the end of the night and thereafter again in midday."

Now on the strength of the text of Viṣṇu³ viz. "Nor at night, nor during the twilight, but one should bathe in the morning, when he beholds the east enveloped in the rays of the early morning Aruṇa, one should bathe", if one were to ask how can a bath be in the twilight? The answer is: It is not that by the clause 'in the twilight,'

1. अभिजिह्वला—the eighth muhurta of the day, the midday.

2. Adi Parva 47-(15-20).

3. S. B. E. Vols VII p. 204. Ch. LXIV. 6-9.

an evening bath of a householder has been prohibited by Vishnu, nor even generally, since it would be contradictory to his own statement “enveloped in the rays of the early morning Aruna”. If, however, the reading be in the (two) twilights, then the prohibition should be supported by confining its application to a bath other than the (one) 5 ordained. Again if it be argued that in this way there would be the fault of a contradiction with the context, let it be, otherwise there would be no implication of a *Paryudāsa*¹, so says the Upādhyāya.

Thus, therefore, the position that in the expression “enveloped in 10 the rays of the early morning Aruna” etc., and others prescribing a morning bath, the word *Sandhyā* indicated by implication in the time preceding the morning twilight is also refuted, because there would be (the fault of) a *Lakṣhaṇā*, that even will cover the prohibition as to a bath at night.

Others, however, maintain that, that is only used with reference to 15 the time later than that not distant from it, otherwise there would be contradiction with this text of the Mārkaṇḍeya Purāṇa viz. “Without the rise of the Sun can never be the performances of the bath, almsgiving and the like”. That is wrong.² In the texts of *Likhita* “One should bathe in the evening and be assiduous in keeping clean.”, “One who has bathed 20 in the early morning before the twilight, always comes near Me,” these and several other passages the contradiction of the particular passage in the context is much preferable to the contradiction of the main point. Nor can the word *Sandhyā*, although it is used as the principal, be interpreted in the present case as having the sense of proximity of the 25 fourfold significance; which the locative case has under the rules of grammar³, viz., the *Adhikaraṇa* of a resting place; as also the rule⁴. “The locative suffix is employed to indicate location.” And the questioning doubt of some persons—how can this be?—should not be regarded, as in the sense of vicinity or support the sameness of support 30 being absent here and the inference not arising from the word, in clauses like “a cow-shed in the ganges”, the cognition of vicinity being

1. Both पयुदास and लक्षण are to be avoided as far as possible.

2. मन्द.

3. Pāṇini I—IV. 45.

4. Pāṇini II. III. 36.

5. See the *Siddhānta Kaumudī* on this: four places where *Adhikaraṇa* occurs. (1) औपश्लेषिक आधार. e. g. कटे (a mat) आसने; स्थान्यां पचति. (2) वैषयिक आधार e. g. मोक्षे इच्छा. (3) अभिव्यापक आधार e. g. सर्वस्विच्चात्माऽस्ति—and (4) सूत्रस्थचकाराव् दूरान्तिकार्ये च—e. g. वनस्य दूरे अन्तिके वा.

inferred by implication only and the rule is that a multi-meaningness is unjustifiable, the function of grammar being to facilitate ease, its power culminating in the ease which is unobtainable anywhere else. In the principal *Adhikaraṇa*, however, when possible, the abundance of the construction is alone the index—thus elsewhere in details. 5

Moreover, in the text “That bath which is taken at every dawn in the twilight when the Sun has risen is equal to the *Prājāpatya*, and is destructive of the most heinous sin.” *Dakṣha* clearly emphasises the twilight bath, the period subsequent to it having been separately ordained. In the dawn, *i.e.*, at the appearance of *Aruṇa*. “In the *sandhyā* twilight”, *i.e.*, in the morning before sunrise. After the Sun has risen, *i.e.*, in the period after sunrise. “This, moreover, should be followed in the absence of the prior one”—thus has been the exposition by the authors of digests, so this is not the way. The text “Never without the rise of the Sun” has application to others than where a special rule has been ordained; others on occasions like the eclipse of the Moon and such others, there would be the absurdity of a prohibition for a night bath. Thus all is excellent. 10 15

*Manu*³: “Clearing the bowels, toilet of the body, bath, cleaning of the teeth, and application of the collyrium, one should perform in the fore-part of the day only, as also the worship of the Gods” *i.e.*, bath, as also the worship of the Gods, are other than those prescribed for the mid-day and the rest. 20

Now the prohibited time. Here *Baudhāyana*⁴: “One must not bathe at night.” *Manu*⁴: “One must not perform a bath after eating, nor when unwell, nor in the dead of night.” Here the prohibition of a bath at the meal-time results in having a reference to the word bath taken for pleasure. The *nitya* and the *Kāmya* being not in requisition after the meals, vide the text, “Then by reason of the outflow of liquid from the impurity from the oozing of the body, and by the entering of food and the like, would arise impurity pre-eminently” and the *Naimittika* being impossible to be prohibited vide *Dakṣha*⁵ “The *Naimittika* performances whenever they happen to fall in, at that particular time indeed are they to be performed, and no time is ordained.” 25 30

1. अन्यव्यञ्जनेकार्थत्वात्. Variety of meanings for the same word is not good according to the established rule.

2. II. 11.

3. IV. 152.

4. IV. 129.

5. II. 56.

For one who is ill and is suffering from a disease which is likely to be agumented by water, the *Vāruṇa Snāna* is always prohibited.

Mahāniśā 'dead of night' i.e. the four quarters of the night vide the text of Devala. "The *Māhāniśā* (the dead of night) is to be known as the two quarters in the middle; during that, a bath should not be taken, excepting the *Kāmya* and the *Naimittika*". *Kāmya* such as has been prescribed at the dead of the night.

Here although what is intended is the bath, still the night has been generally prohibited, since in the expressions 'not at night' 'not in the dark', 'not after Sunset', and the like, in almost all, a general indication having been made, from the text stated and a purpose viz. sanctified by the rays of the Sun. A bath during the day is highly praised; not praiseworthy is a bath at night, excepting at the sight of the *Rāhu*, and also on account of the sanction of usage, still, with a view to demonstrate greater blame, the expression 'dead of night' is used, or for a visible result.

In this connection Devala. "At the sight of the *Rāhu*, the solstice, marriage, death, birth, and the like, one may make a bath and donations and the like at night, as also in the (performance of) *Kāmya* vows." By the word *cha*, 'and also,' are added those which have been excepted in the 'night-prohibitions' in passages like "as also after getting off the Moon having the ensign of the hare, who had entered the birth constellation; and the like. Jābāla: "On the thirteenth day, on the third and, in particular on the 10th day the *S'udra*, the *Vaiśyas*, and the *Kṣatriyas* should on no account take a bath; a bath, by immersion in water is stated to be for (the members of) all the *Varnas*". The *Kalpataṛu* and others like him regard this as a prohibition of what has been ordained. The real sense is that the prohibition is one arising out of pleasure. For in a prohibition of what is commanded, there would either be an option or an exception. Thus therefore if the prohibition for a bath on the *amāvāsya* by one whose father is living stated in the *Gauḍa Nibandha* is based on authority, the application only to one arising out of pleasure if not so, then it must certainly be discarded, so hold the *Upādhyāya* and others like him. The prohibition for women on the *s'atabhiṣh* constellations should also be similarly understood, the prohibition for another bath is also in reference to one which is the outcome of (mere) pleasure, since it is impossible to prohibit the ordained baths arising in connection with several holy places during one day.

In connection with the evening of the day, the text viz. "That period known as a *Rākṣasi*, is censured for all performances"

has a reference only to *S'rāddha*, having regard to the context, so say many. Mis'ra and others consider that this text is in the form of a technical expression and having a reference to Vaidic performances other than those specially ordained, and fits in the present context having been stated with a purpose. By the *Upādhyāya* also it has been stated in connection with the day performances, the *Āsuri* period after the midday is left out and then the bath is performed.

The details about a bath as a principal topic having been propounded in another text, without going into those details, the Author calls to mind the bath alone which is the principal portion of the mid-day performances. *Śiātveti* "having performed the bath." Thus also should be understood in the case of *tarpaṇa* and the like others, indicating that he has pointed out the details of a bath and other performances in the chapter bearing on the same.

Devān pitṛn "The Gods and the Manes". By the use of *cha* "and also" are included "men and also the *Rṣhis*." Or it may be (treated as) a separate clause. *Śiātva cha* "and having bathed". The obeisance at the *Sandhyā* as stated before. The word *eva* "also" points at the permanence as the accumulated order in the necessary performances such as the *Snāna*, *Sandhyā*, the five prime offerings, and the like others. *Archayet* "should propitiate", i.e., the implication is that *Brāhmaṇa* and the like. For says *Kātyāyana*: "Having saturated the cloth, performed the sipping, one should worship by means of appropriate hymns, relating to *Brahmā*, *Viṣṇu*, *Rudra*, *Savitā*, *Mitra* and *Varuṇa*." *Tathā*: "thus", i.e., in the manner, i.e., according to details with the mantras illuminating the worship of the particular Deity. (100)

YĀJNAVALKYA, Verse 101.

The *Vedas*, the *Ātharvaṇas*, the *Purāṇas* together with the *Itihāsas* as also the lore about self-knowledge, according to (his) capacity, with a view to the successful completion of the *japayajña*. one should repeat.

Mitākṣharā.—The *Vedas*, the *Ātharvaṇa*, the *Itihāsas*, the *Purāṇas*, all together or each separately, *ādhyātmikim*¹ *cha vidyām*, as also the lore about self-knowledge, *japayajña*-*prasidhyartham*,

1. आध्यात्मिकीं विद्यां—That branch of learning which addresses itself to the knowledge of self such as the *Upaniṣads* and other literature on philosophy.

with a view to the successful completion of the *japayajña*¹ according to the prescribed rules and according to his capacity in the sacrifice of Japa, japet, one should repeat.

Viramitrodaya.

5 The Author describes the *Brahma-Yājñā*.

Yājñavalkya Verse 101.

The word *veda* intends the three, as the *Atharvāṇa* has been separately mentioned. The *Vedas* and others have already been noticed before. *S'aktito* 'according to capacity', *i. e.*, according to his ability.
 10 There the result is that one wishing to study the entire *Veda*, should first begin with the recital of the *Veda* and then perform the *swādhyāyā*, one studying a particular portion, with the recitation of the *Puruṣa-Sūkta*, and one studying the *Sāvitrī* only, by the *Purāṇas* &c. Of the *Japa Yājñā i. e.*, of the *Brahma-Yājñā*, the object *i. e.*, the
 15 purpose ; for the accomplishment of that. This is the meaning.

Ādhyātmikim vidyām, 'the lore about self-knowledge' *i. e.*, the *Upaniṣhad*.

Here, the mention of the *japa-yajña* after the *tarpana* should be understood to be in the case of the *tarpana* at a place with water, vide
 20 the text of *Chhāndogya pariśiṣṭa* : "What, moreover, has been described as the the *śruti-japa* is called the *brahma-yajña* ; that, however, should be performed before the *tarpana*, or after the morning oblation, or at the conclusion of the *Vaiṣvadeva*, since there is no occasion other than this". (101).

1. जपयज्ञ—*Japayajña*—is the same as *Brahma-yajña*. Here as also elsewhere the *Yajña* is not used in the restricted sense of something where an oblation is offered into the fire, but in the general sense of some act, or performance. The *Brahma-Yajña* is the recitation of the *Vedas* or portions thereof if there be no scope for the entire recitation. *Āpastamba* goes the length of permitting one *ṛk* or even one letter. एकामृचमेकं वा यजुरेकं वा सामाभिव्याहरेत् &c. This is *Nitya*, and for this there is no अनध्याय. नैत्यके नास्त्यनध्यायो ब्रम्हसत्रं हि तत्समृतम् *Manu*. II. 106. See particularly the commentary of *Medhatithi* on this *e. g.* He says:—सतनप्रवृत्तं सत्रं यथा सहस्रसंवत्सरादिसत्रं न कदाचिच्छेद्यत इत्यतः सत्रमेव-मिदमपि ब्रम्हाध्ययननिर्वर्त्य ब्रम्हसत्रं सत्रत्वाच्च न कदाचिद्विच्छेत्तव्यम् ।

YÂJÑAVALKYA Verse 102.

The Bali-karma¹, the Svadhâ², the Homa, the study of the Vedas, and the honouring of the guests are the great sacrifices to the Bhûtas, the Pitrs, the Gods, the Brahman, and men. 102.

Mitâkṣharâ.—Bali-karma the offer of the *bali* is *Bhûta-yajña*, The *svadhâ* is *pitryajña*; *homa*, sacrifice is *Devayajña*. *svâdhyâya*, study of the Vedas is *Brahma-yajña*; *atithi-satkriyâ*³, the honouring the guests, is *Manushya-yajña*.

The five *Mahāyajñas* should be daily performed, as they are enjoined as permanent duties

As to the declaration of the fruit of these, that is for the purpose of stressing the holiness of these sacrifices, and not to demonstrate their *Kâmya* nature.

Viramitrodaya

It may be asked, indeed how is it that by the recitation of the Vedas &c. which have not the form of a *Yajña* can the accomplishment of a *japa yajña* be secured? So with a view to point out the technical character of this *yājña* the Author describes the technical interpretation of the *Panchamahāyajña*.

Yājñavalkya, Verse 102.

Balikarma i. e., the offering of the *bali*. *Swadhâ*, the ordinary *Srâddha* and the like. *Homa* i. e., the *Vaiṣvadeva*. *Swâdhyâyo*, 'the recitation of the Vedas' &c. *Atithi-satkriya*, 'honouring of the guests' i. e., the offering of food to the Brahmana. These in their order are the *Mahāyajñas* for the *bhutas*, (beings), *pitṛ*, (the manes), *deva* (gods), *Brahma* and the men; this is the meaning. (102).

1. बलिर्कर्म—This is the daily offering of the बलि at the conclusion of the *Vaiṣvadeva*. This has been explained in the next verse, see page 296.

2. *Swadhâ* (Lit: one's own habit, pleasure), the food or offering offered to the Gods, *pitṛs* &c. and personated as a daughter of *Dakṣha* and wife of the *pitṛs* or *Angira*, her sister *Swâdhâ* functioning similarly for the Gods. So the offering to gods are suffixed with स्वाहा and to the *pitṛs* or the manes by स्वहा which therefore stands for the *pitṛ-yajña*.

3. This is the *nr-yajña*, the fifth of the *Pancha mahāyajña*.

YĀJÑAVALKYA Verse 103.

Of the food offered to the gods, from the remainder one should offer the *Bhūta-Bali*, one should cast down food on the ground for dogs, *Chāṇḍālas*, as also the crows. 103.

- 5 Mitākṣharâ.—According to the rules prescribed by his own *Gr̥hya* having performed *Vais̥vadeva* *homa* with
Page 30 * the remainder of that food, to the beings, *balim*
haret, one should offer the *bali*.

10 The use of the word *anna*, *food*, is for the purpose of excluding uncooked food.

After that according to (his) capacity *bhūmāvannaṁ s'wachāṇḍāla-wāyasebhyo nikṣhipet*, on the ground one should cast food for dogs, *Chāṇḍālas*, and the crows.

- 15 By the use of the word *Cha* 'as also' are included the worms, the sinners, those afflicted with disease, and the degraded. As has been said by *Manu*¹: "For the dogs, the outcaste, the dog-eater, those afflicted with sinful diseases, the crows and insects, he should gently place on the ground "

- 20 This, moreover, is to be done both in the evening and morning. Because it has been stated by *As'valāyana*²:—"Thereafter morning and evening one should offer sacrifice with prepared sacrificial food."

Here some say that the rite known as *Vais̥vadeva* offering is of the nature of *Puruṣhārtha*,³ as well as a preparatory rite to sanctify the food. (For say they

- 25 An objection. that) from the text: "Thereafter, morning and evening, one should offer sacrifice with prepared sacrificial food." the object appears to be the sanctification of food. Moreover, Commencing with the text, "Now, hereafter, the five great sacrifices" as far as
30 "All these one should perform every day," by stating these as ordinary daily duties, the *Puruṣhārtha* nature is inferrable.

1. Ch. III. 92.

2. I. 2. 1.

3. कर्तव्य and दुरुक्त्यर्थ. An absolute rule as opposed to a recommendatory one, the former with an invisible purpose, while the latter has its purpose visible.

That is not reasonable. In the case of its being taken as for *Puruṣhārtha* it cannot be reconciled to be for The answer. the *Annasamskāra*. Moreover, in the case of its being taken as a rite for the sanctification of materials, the rite of *Vaiśvadeva* comes to be (construed) as for the sake of food. In the case of its being taken as for a *Puruṣhārtha* the material would come to be taken as for the sake of the *Vaiśvadeva* rite and thus, there being mutual contradiction, it is proper that it be taken as for a *Puruṣhārtha* only. For according to the Smṛti of *Manu*¹:—"By the great (sacrifices), and by the sacrifices, this body is made fit for the *Brahman*." 5 10

"But if another guest comes up after the *Vaiśvadeva* offering is completed, to him food should be given according as may be possible, but one need not repeat the bali offering".

In the case of its being taken as for the *Puruṣhārtha*, the rite termed *Vaiśvadeva* is not to be performed for every cooking. Therefore by the text "Thereafter evening and morning" &c., have been indicated performances as under an originating command, and the portion "these should be performed every day" is an injunction as to competency. Thus everything is irreproachable. 15 20

In the performance of these the order in the enumeration is not intended. By way of stating this, the Author mentions the performance for the fifth period

Yājñavalkya, Verse 103 (1)

Here the meaning is the food which has remained as a residue from that offered as oblation, with that the *Bhūtabali* such as in the *Parjanya Sūkta* and others similarly recited in each individual *s'akṣā* should be offered. These five *mahāyajñas* are *nitya*, vide the text, "Day after day one should offer the five *yajñas* with vegetable and water as available", and also hereafter it is stated that 'every day'. 25 30

For the *Vaiśvadeva* homa, moreover, some intend as a *Sanskāra* also. The performance of these is, moreover, in accordance with what is stated in one's own *s'akṣā*, as its method of details has not been stated.

stated or visible. The acts enjoined by the first are *Arthakarma*, while by the second *Pratipattikarma*; see Jaimini Book IV. III, and Book II. Ch. IV. 10-22.

See also Śastrapīka on IV. III. 29-31. pp. 388-389. N. S. Edition 1-see Jaimini IV. IV. 34. P. 251. जैमिनीयन्यायमाला.

On the occasion of (mentioning) the *Nitya bali*, the Author states the oblation of the *Kâmya bali*

Yâjñavalkya, Verse 103 (2).

Here the plural number has the sense of *Âdi*, 'and like others'.

- 5 Thereby are included the outcaste and others stated in other *Smṛtis*. Some, however, adopting the reading as *vâyasebhyas'cha*, state that the word *cha* includes those not enumerated in the word *bhâmanu*, 'on the ground' goes with the *nitya bali* also. By *vinihkṣhipet*, 'one should caste down', the sprinkling round of the water on both sides being absent,
- 10 the Author intends a mere casting away. And so the practice also.

YÂJÑAVALKYA, Verse 104.

Food to the Manes and men should be given, also water, day after day. The recitation of the Vedas one should do daily. Never should one cook food for himself. 104.

- 15 Mitâkṣharâ:—Every day annam, food, pitṛmanuṣhyebhyascha, to the manes and also men, according to ability deyam, should be given. If food be not available kandas¹, roots, and fruits and the like; in the absence even of these, jalam, water, should be given; because of the word api, 'also'.

- 20 Swâdhyâya, the recitation of the Vedas, without interruption one should perform, to avoid forgetfulness.

Na pachedannamâtmârtham, never should one cook food for himself. The use of the word anna² 'food' is to indicate all eatable substances. For what⁴ (then)? For the sake of gods alone.

Viramitrodaya.

Water also; is the order (of words). The plural number here also is in the sense of 'and the like others'. With a view to inculcate that in the

1. कन्द—is a bulbous root.
2. स्वाध्याय—the recitation of the Vedas, or such portions thereof as time and circumstances permit. This is the *Brahmanyajña*.
3. अन्न—Of the derivation of this word as given in the *Taittiriya-ranyaka* अन्नोऽस्ति च भुतानि तस्मादन्नं तदुच्यते ।
4. The question asked is, if the cooking of the food is not for the sake of men, for which other purpose is it? The answer is, for the sake of the Gods.

case of inability for (performing) the *pancha-mahāyajñas*, the recitation of the Vedas at least should even be made, although the *swādhyāya* had already been¹ ordained, the Author again says *Swādhyāyāmiti*, 'recitation of the Vedās &c.' Some say that the repetition again is with a view to indicate permanence. 'With a view to avoid forgetfulness one should always make the recitation of the Vedas, is, however, the (opinion of the) *Mitāksharā*.

Thus, having stated the purpose of food to be for the *vais'vadeva*, without that, the Author prohibits cooking for those who are authorised for it, *na pachediti*—'never should one cook' &c. (104).

Yājñavalkya, Verse 105.

Children, married daughters, the old, the pregnant, the sick, damsels, are to be fed; also the guests and the servants; for the couple the residue is the meal. 105.

Mitāksharā:—*A married daughter living in the house of the father is suvāsini. The rest are well known. The children etc. atithibhrtyāṅscha, the guests and those to be maintained also, sambhojya, having fed, dāmpatyoh s'eshabhojanam, for the couple the residue is the meal. (105).*

Viramitrodaya.

Suvāsini—'After marriage residing at the father's house'; *kanyakā*, 'damsel' i. e. a maiden, *sambhojya* 'having fed' i. e. having made them eat; *atithih*, 'a guest', hereafter to be described; *bhrtyāḥ*, 'those to be maintained', the sons and the like eating of the residue i. e. the meaning is that it should be done thereafter. (105).

Yājñavalkya Verse 106.

With *Apos'ana*² the food should be made not³ bare and never⁴-dying also by one eating, from above and from below, by the twice-born; 106.

1. See above verses 40-48 and verse 101.
2. अपोशनम्—The sipping of water serving as a bed-seat and as a cover for the food respectively before and after it is eaten with the *mantras*. 'अमृतोपस्तरणमासि स्वाहा', and 'अमृतापिधानमासि'. See Verse 31.
3. अननम्—lit. not-naked, not bare, i. e. covered, with water here.
4. अमृतम्—Lit. not dead, never-dying; nectar of immortality, ambrosia. One of the fourteen best substances—*ratnas*—churned out at the joint churning by the *Suras* and *Asuras*.

Mitâkṣharâ:—by the eater who is twice-born *annama-nagnamamṛtancha kâryam*, the food should be made non-bare and never-dying also, *upariṣṭhâdadhastâchchâpos'anena*, from above and below with the ceremony known as *Āpos'anya*. The use of
5 the term twice-born is for the purpose of indicating it as a general rule for all orders after Upanayana &c., (106).

Viramitrodaya.

The Author describes the procedure at a meal

Yājñavalkya Verse 106.

10 With the *mantra* 'O nectar, you are the lower receptacle—to you,' sipping of the water, at the commencement of the meal is the first *apos'anam*; with (the *mantra*) 'O nectar, you are the cover', at the last stage of the meal drinking of a mouthful of water, is the other *apos'anam*; with these two in the form of a covering garment, it should be *anagnam*,
15 'not-bare'; *amṛtam*, 'never-dying' *i. e.* pure or holy. The use of the word *eva*, 'also,' is with a view to indicate the necessity that it must be done. *As'natâ*, 'by one eating' *i. e.* while taking food; the termination is (used) when in juxtaposition to the Present tense. *Dwijanmanâ*, 'by the twice-born' *i. e.* who has been initiated. (106).

Yājñavalkya, Verse 107.

20 (In the event) of the guests from among the classes (coming together, they all) should be given according to ability and in the order of precedence; never a guest should be refused, even though (arriving) in the evening, speech,
25 room, grass, and water. 107.

Mitâkṣharâ:—After the *Vais'vadeva varnânâm*, from among the classes, such as *Brâhmana* and others, *atithitvena*, as guests, coming at one and the same time, commencing with the *Brâhmana* in the order of precedence according to capacity *deyam*, should be
30 given; *sâyam*, in the evening time, even then if a guest arrives he is *apranodyo*, never to be refused, *i. e.* certainly not to be turned away. So it has been said by *Manu*¹:—"Grass, room (for resting), water

and, fourthly a kind word, these things never fail in the houses of good men." Although there may be nothing eatable, still with speech, room, grass and water, one should offer hospitality (107).

Viramitrodaya.

In regard to the feeding of a guest already stated, the Author states a special rule 5

Yājñanvalkya, Verse 107 (1).

The meaning is that to those arrived as guests, belonging to the Brāhmaṇa and the others, in the order of priority of the varṇas and according to capacity, food should be given. 10

For an evening guest, the Author states a special rule

Yājñavalkya, Verse 107 (2).

After the period of sunset a guest arrived, in the absence of the offering of food, with good speech, with grass for a seat and the like offers, as also with water for drinking and the like should *apratyākhyeyaḥ*, 'never (to) be refused' i. e., never should be turned away. 107 (2). 15

Yājñavalkya, Verse 108.

Having honoured, to a *Bhikṣhu* alms should be given; to the *Suvrata* also. One should feed also those arrived at the time viz. friends, relatives, and kinsmen. 108. 20

Mitākṣharâ.—*Bhikṣhave*, to a *Bhikṣhu*, in general *bhikṣhâ dâtavyâ*, alms should be given; *suvratâya*, to a *suvrata* i. e. to a celibate, as also to an ascetic, *satkrtya*, having honoured, in accordance with the rule i. e. 'having pronounced the welcome, alms are to be given' after having poured water, alms are to be given. 25

The "Alms" is of the size of one mouthful, and a mouthful is of the size of a pea-hen's egg. As in the *S'âtâtapa Smṛti*: "Just a mouthful, it is *Bhikṣhâ*; *Pushkala* is four times that; *Hanta*, moreover, is fourfold of that; and *Agra* is three times of that."

Sakhi-sambandhi-bândavân bhojayet, the associates, relatives, and kinsmen, arrived at the dinner time, moreover one should 30

1. For अतिथि, its meaning and the respect due to him see Balambhatti *Āchâra* pp. 355-357.

feed. 'Associates' i. e. friends. "Relatives" i. e. those from or to whom a girl is taken or given. The maternal and paternal relatives are Bāṇdhavas. (108).

Viramitrodaya.

- 5 In the case of a guest such as an ascetic and the like, the Author states a special rule

Yājñavalkya, Verse 108 (1).

- 10 *Bhikṣhave*, 'to a Bhikṣhu' i. e. to an ascetic, *svratāya* 'to a *svrata*' i. e. to a celibate, *sathṛtya* 'having honoured', i. e., having pronounced benediction by *swasti*, and pouring water on his hand, alms should be given.

Like as to a guest, to others also meals should necessarily be given. The Author states that

Yājñavalkya, Verse 108 (2).

- 15 *Kāle* 'at the time', i. e., at the meal-time. *Sakhā* 'associate', i. e., friend. *Sambandhināḥ* 'relatives' such as the father-in-law and the like. *Bāṇdhavāḥ* 'Kinsmen', such as the maternal-uncle's son and like others. (108).

Yājñavalkya, Verse 109.

- 20 A big bull or a big goat, one should offer to a learned Brāhmaṇa; a welcome treatment, seating precedence, delicious meal, courteous speech.—109.

- 25 *Mitākṣharâ*.—A big "bull" an ox, fit for the yoke, *mahajam vâ*, or a big goat, *srotriyâya*, to a learned Brāhmaṇa, has been described already; *upakalpayet*, one should offer, by saying, 'for you has been presented by us for your satisfaction' not as a gift, nor for killing either, viz. "all this is your honour's," since for every learned Brāhmaṇa a bull is impossible. And also

1. See Gautama I V. 16. Haradatta adds in his *Ujjiwalâ*, स्वस्तिस्त्विति स्वस्तिवचनमुक्त्वा मिश्रोर्हस्ते पूर्वमपो दत्त्वा चेति and gives a particular rule about an ascetic thus यतिहस्ते जलं दत्त्वा भैक्षं दत्त्वा पुनर्जलम् । भैक्षं पर्वतमात्रं स्वस्तज्जलं सागरोपमम् ।

There is a mistake in the print in the text acp. 31 l. 8. for मिश्रादानमपूर्वम् read मिश्रादानमपुर्वम्.

2. See verses 54 and 55 and the Commentary thereon,

because of the prohibition¹:—"A thing not leading to heaven and disliked by men although in conformity to law, one must never practise". Therefore a welcome treatment should be shown.

Satkriyā, *welcome treatment*, i. e. the offering of words of welcome, seat, water for the foot-wash, the *Arghya*, sipping and the like. 5

When he is seated, thereafter to sit is **anvāsanam**, *seating precedence*.

Swādu bhojanam, *delicious meal*, i. e. sweet eatables. **Sūnrtām wāchah**, *courteous speech*, such as, "blessed are we by the arrival of your honour to-day," &c. 10

Again in case of an *As'rottriya* "For an *As'rottriya* water and seat" the rule propounded by **GAUTAMA**,² should be understood. (109). 15

Virmitrodoya.

In the case of a *S'rottriya* guest, the Author states a special rule.

Yājñavalkya, Verse 109.

S'rottriya, 'a learned Brāhmaṇa', defined before; for him a big bull, i.e., a scion; or a big goat, one should offer, i.e., cook² vide this *S'ruti* text: "For the King or for a Brāhmaṇa, a great bull or a big goat should be cooked." *Satkriyā*, 'welcome treatment', the offering of words of welcome, a foot-wash, *argha*, sipping, and the like. *Anvāsanam*, 'seating precedence', i.e., when he is seated; thereafter to sit. *Swādu bhojanam*, 'delicious meal', i.e., sweet eatables. *Sūnrtām wāchah*, 'courteous speech' such as 'blessed are we, your honour having come' and such like. All this should be offer. With the change of cases and setting up of other meanings appears the connection with *upakalpa*; 'should offer. (109). 20 25

1. Yājñavalkya Achāra. 156

2. Ch. V. 29. Read this in line 18 as अन्नोन्नये पुनरन्नोन्नयस्योदकास्ते इति गोक्षमोक्तम्.

2. This is in marked contrast with the *Mitāksharā*, where particular care is taken to indicate that उपकल्पन simply means a present of honour and न तु दानाय व्यापकनाय वा. While the author of the *Viramitrodaya* easily interprets it as पचेत् 'should cook' as a meal and quotes a *S'ruti* text in support. This is illustrative of the two types of civilization having special usages in the country for which the two authors speak.—a specimen of how different Schools arose. *Pitṛarūpa* Says तद्वज्रापेक्षी महोक्षादिवधः See above Verse 51.

YĀJÑAVALKYA Verse 110.

Year by year should be honoured the *Snātaka*, the *Āchārya*, the king, one who is dear, and also the bride-groom, similarly also the *Rtvik* at the sacrifice.'—110.

5 MITĀKSHARĀ—The *Snātaka* i. e. (1) The *Vidyā Snātaka*. (2) the *Vrata-Snātaka*, and (3) the *Vidyā-Vrata-Snātaka*.

He who after having completed the *Vedas*, but not having completed the *Vratas*² returns² is a *Vidyā-Snātaka*. He who returns after having completed the *Vrata* but not having completed the
10 *Vedas*, is a *Vrata-Snātaka*. He who returns after having completed both is a *Vidyā-Vrata-Snātaka*.

The *A'chārya*, as has been defined⁴ before; *pārthiva*, the king, as will⁵ be defined later on; *priya*, one who is dear, i. e. a friend; The *vivāhyaḥ* i. e. the bride-groom, the son-in-law.

15 By the use of the word, *cha*, also, are included the father-in-law, the paternal uncle, the maternal uncle and like others, vide the *Ās'valāyana*⁶ *Smṛti* :—"After having selected a *Rtvija*, he should

1. Manu Ch. III. Verses 119-120.

2. i. e. from studentship.

कृतोपनयनस्यास्य व्रतादेशानभिष्यते । ब्रह्मणो ग्रहणं चैव क्रमेण विधिपूर्वकम् ॥

In verse 175 he introduces these *vratas* thus

सेवेतेमांस्तु नियमान् ब्रह्मचारी युरौ वसन् । संनियम्येन्द्रियग्रामं तपोबुद्ध्यर्थमात्मनः ॥

and at the end of that chapter he concludes thus :

एवं चरति यो विप्रो ब्रह्मचर्यमविच्छुतः । स गच्छत्युत्तमस्थानं न चेह जायेत पुनः ॥

The IIIrd chapter opens thus.

षड्विंशदब्दिकं चर्यं युरौ त्रैवेदिकं व्रतम् । तदधिकं पादिकं वा ग्रहणान्तिकमेव वा ॥

Note on this verse the observations of Medhātithi :

द्विविधो ब्रह्मचारी पूर्वव प्रातिपादितो नैष्ठिक उपकुर्वाणश्चेति । आ समाप्तेः शरीरस्य यस्तु शुश्रूषते यस्मै,, (अ २. श्लो. २५५) इत्यनेन नैष्ठिकब्रह्मचर्यमुक्तम्.....उपकुर्वाणस्य क्रमयोगेन

"तपोविशेषैर्विधेर्वैधेः तैश्च विधिचोदितैः । वेदः कृत्स्नोऽधिगन्तव्यः (२।१६५)

3. i. e. the vows—these in details have been stated in the *Grhyas* for *Upanayana*. Manu in Chapter II. has stated these in details from verse 173.

4. See Verse 34 above उपनीय दद्वेदमाचार्यः स उदाहृत

5. *Āchāra* verses 309-311.

6. I. 24. 1-4.

offer *Madhuparka* on his arrival to a *Snātaka*, the king, the *Āchārya*, the father-in-law, the father's brother, and the mother's brother."

These *Snātakas* and the rest, *pratisamvatsaram*, year by year, when coming to one's house, *arghyā*, should be honoured, i. e. they should be properly welcomed with *Madhuparka*, and saluted. 5

The word *Arghya* implies *Madhuparka*.

The *Rtvijas* of the qualification as previously 'defined, even before the end of the year are to be worshipped at each sacrifice with *Madhuparka*. (110).

Viramitrodaya.

10

While treating of the guest, of others arrived at the house such as a *Snātaka* and like others, the Author states the propriety of their welcome

Yājñavalkya, Verse 110.

Snātaka of three sorts have been described before; *Āchārya* has 15 been defined. The King, as will be hereafter defined. *Priya*, i. e., a friend. *Viwāhya*, the son-in-law. By the particle *cha*, 'and', are added the father-in-law and the like. For says *Āśvalāyana*: "After having selected the *Rtvij*, he should offer *Madhuparka* to the *snātaka*, on his arrival, to the *Āchārya*, the King, the father-in-law, the father's 20 brother, the mother's brother and the like others." These when arrived at the house every year must be honoured, i. e., respectfully welcomed with the ceremony called the *Madhuparka*.

By stating 'every year', the Author points out that in one year there is no worship again and again. *Rtvijo*, i. e., the officiating priests 25 at the sacrifice, however, even during the year must be honoured at each sacrifice. This is the special rule. (110).

YĀJÑAVALKYA, Verse 111.

One on the road is to be known as an *Atithi*² (guest); the *S'rotriya* is one who is well versed in the Vedas; these 30 two ought to be respected by a householder desirous of the regions of *Brahma*. (111).

1. Yajn I. 35.

2. A guest: न तिथिर्विद्यते यस्य, Mann defines him thus: एकरात्रं तु निवसन्नतिथिर्ब्राह्मणः स्मृतः । अनित्यं हि स्थितो यस्मात्तस्मादतिथिरुच्यते. III. 102. The respect ordained for a guest is the common feature of all ancient cultures, and episodes

MITĀKSHARĀ.—Adhwanino, one on the road, i. e. one

Page 32.*

who is on the way in a journey, is to be understood as *atithi*, a guest. The *S'rottriya* and the one who has mastered the Vedas 'when on the

- 5 road' should be known to be the two guests who ought to be honoured by the householder who is desirous of attaining the region of *Brahma*. Although by merely studying one becomes a *S'rottriya*, yet here, by the word *S'rottriya* is intended to be one who is well versed in the study of the Vedas. One who is able to teach¹ one *S'akhā* is called a
10 veda-pâraga, well-versed in the Vedas. (111)

Viramitrodaya.

Of the aforementioned two viz. *atithi* and *s'rottriya*, the Author states the characteristics

Yājñavalkya, Verse 111 (1).

- 15 One on the road (during a journey) is to be understood as the *atithi*. 'Being on the road' is an extension of the several characteristics stated in several Smṛtis², e. g., "One staying for one night, that *Brâhmaṇa* is known as the *atithi*." *Vedapâragaḥ*, 'well-versed in the Vedas', is to be understood as the *S'rottriya*, who has mastered an entire
20 *S'akhā*³.

The Author states the fruit resulting from the housing of the *atithi* and the *Srottriya*.

Yājñavalkya, Verse 111 (2).

- 25 *bhīpsato*, 'one desirous of the region of *Brahma*', i. e., one who wishes to attain to the region of *Brahma*; *Mānyān*, "who ought to be respected", i. e., to be honoured. That is, the fruit of housing a guest which is a permanent duty is only ancillary in this connection. (111).

are found in all literatures, when even an enemy was entertained. The rule appears to be that when an *atithi* appears he is not to be asked his name, residence, or any particular, but must first be offered food and drink. See Manu Ch. III. verses 94-103. and in particular, Verse 100. see also विष्णु पुराण III. 11. 58.

शिलानप्युच्छतो नित्यं पञ्चाग्नीनिपि जुह्वतः । सर्वे सुकृतमादत्ते ब्राह्मणोऽजर्जितो वसन् ॥

It should, however, be noted that this respect is ordained for a real *atithi* and not for a mere hoax, as will appear from Verses 103 and 104 of Manu Ch. II.

See further Verses as far as 116.

1. अध्यापनक्षमः is a better reading than अध्ययनक्षमः as on p. 32. l. 3.

2. Manu Ch. III. 102.

3. संपूर्णशास्त्रा.

YĀJÑAVALKYA, Verse 112.

Let him not be addicted to another's food, with the exception of an irreproachable invitation. One should avoid an undesirable action of speech, hand, and feet, as also over-eating. (112).

5

MITĀKSHARĀ.—He who hungers after another's food is said to be of that description, *parapākaruchiḥ*, *addicted to another's food*. One must never be inclined to another's food, except on an irreproachable invitation, as it has been stated :—" One invited by one who is irreproachable should not decline."

10

Wākpāṇipādachâpalyam, *undesirable activity of speech, feet, and hands*, "is a compound made up of three words, speech, hand and feet. He should avoid their *châpalyam*; 'undesirable activity of speech, such as an impolite or false speech. "Undesirable activity of the hand" as by slapping the arms on the stirrup, saddle, &c.; 'Abuse of feet' as a leap and bound. By the word *Cha*, 'and', in the original is meant 'he should avoid abuse of the eye,' &c., as has been stated by **Gautama**² :—" One should not indulge in the excessive use of the organ, the stomach, the hands, the feet, the tongue, and the eyes."

15

20

He should *varjayet*, *avoid*, *atibhojanam*, *excessive eating*, as these are the causes of ill-health.

Viramitrodaya.

The Author mentions other duties for a house-holder

Yājñavalkya, Verse 112.

In the food of another, one having a zeal; such a one, one must not be. If possible, the eating of another's food should be avoided. Here, an exception; *anindyāmantrñādyte*, 'with the exception of an irreproachable invitation', *i.e.*, excepting an invitation from one uncensurable, since it has been stated,² "When invited by an uncensurable person one should not transgress." *Wākchâpalyam*, 'undesirable activity of the speech' such as a false speech, etc. *Pāṇichâpalyam*, 'activity of the hand', *e.g.*, carrying away others' wives, property, etc., or indulging in aimless strokes, and the like acts. *Pādachâpalyam*, 'undesirable activity

25

30

1. *i.e.* excepting when an invitation comes from one who is above blame.

2. Ch. IX. 50.

of the feet', such as crossing the *nirmālya*,¹ profitless throwing away, &c. *Atiḥojanam*, 'overeating', i.e., eating more than as laid down in the rule: "Half the stomach should be filled in with foods, part with water, for the circulation of the wind a fourth should be kept over" and the like texts. By the use of the word *cha*, 'and', are included the activities of the eye and the like, *vide* the text of Gautama²: "One must not indulge in an undesirable activity of the organ, stomach, hands, feet, eye, or the speech." (112).

Yājñavalkya, Verse 113.

10 One should follow a fully satisfied *S'rotriya* guest as far as the boundary (of his village, &c.); the rest of the day he should pass in the company of *S'iṣṭas*, friends, and kinsmen. 113.

15 *Mitâkṣharā*.—Afore-mentioned *s'rotriyâtithim*, *S'rotriya* guest, and the guest who has mastered the Vedas with food, &c., *tr̥ptam*, when *fully satisfied*, *simāntam*, as far as the boundary, *anuvrajet*, one should follow.

After that, after taking the meal, *âhaḥśeṣham*, the rest of the day, *s'iṣṭaiḥ*, in the company of *S'iṣṭas*, i.e. men knowing history, 20 *Purāṇas*, &c., and also of friends *iṣṭaiścha* adepts in poetry, narrative &c. &c. *bandhubhis'cha*, and also of kinsmen, skilled in agreeable talks, *sahâsîta*, one should pass.

In regard to the welcome to the guest spoken of above, the Author states a special rule

25 Yājñavalkya, Verse 113 (1).

Tr̥ptam, 'fully satisfied', i.e., to whom a meal bringing satisfaction has been served. *Āsimāntam*, 'as far as the boundary', i.e., upto the boundary of one's village.

The Author states the performance for the sixth and the 30 subsequent parts of the day

Yājñavalkya, Verse 113 (2).

Âhaḥśeṣham, 'The rest of the day'; here the accusative case indicates immediate proximity. *S'iṣṭaiḥ*, 'in the company of the

1. Flowers and other articles offered over the deity and removed generally on the following day or after an interval.

2. Ch. IX 50.

S'ishtas, i.e., of those well knowing the Purāṇas, etc. *Iṣṭaiḥ*, 'of friends', i.e., dear ones. *Bandhubhiḥ*, 'of kinsmen', i.e., of the *jñātis*, etc., and the like. *Samāsita*,¹ 'pass in the company of', i.e., should pass in comfort. Moreover *Dakṣha*,² "Having taken the meal by lying down in comfort one should digest that food. With history, Purāṇas and the like one should pass the sixth and the seventh period. In the eighth, however, a ramble among the people; and the performance of the Sandhyā outside, after that." (113).

The Author states the evening *Sandhyā* and other performances, by means of a verse and a half

Yājñavalkya, Verse 114.

Having worshipped the *Sandhyā* towards the West, and after having offered oblations to the fires, and worshipped them, by his dependents surrounded, having dined, but not to excessive satiety, he should retire. (114).

Mitākṣharā.—Then by the process mentioned before *paschimām sandhyām*, the *Sandhyā*, towards the West, *upāsya*, having worshipped, *agnim*, the fire, or the fires, *hutwā*, and having offered oblations to, *tānupāsya*, and having worshipped i.e. by standing near them, *bhṛtyaiḥ*, by the dependents, as mentioned before i.e. the *swavāsīnis* &c., *parivṛta*, surrounded, *nātitrpya bhuktwā*, without excessive satiety having eaten.

By the word *Cha*, and, is indicated that after having finished the consideration regarding the income, expenditure and like other household matters, &c., he should then *samvis'et*, retire, i.e. go to sleep. (114).

Yājñavalkya, Verse 114.

Having performed in accordance with the procedure prescribed, the worship of the evening *Sandhyā*, and 'having offered oblations', *hutwā* to the 'fire' *agnin*, viz., the *S'rauta* and the *Smārta*. In the performance of the oblations, the rites are many in regard to the fires severally, since it has been so laid in the rituals, so *agnin*, 'fires', is used. *Upāsya*, 'having worshipped', i.e., by standing and with the hymns addressed to the particular Deity. This is the supplement. By the use of the word *cha*, 'and', the Author inclusively adds the *Vais'vadeva* and the like if food be cooked again. So the *Vishṇu Purāṇam*³: "Having

1. समासीत. The *Mitākṣharā* reads सहासीत.

2. Ch. II. 52-53.

3. III. 11. 101-2,

taken the food cooked again, in the evening also, O lord of the Earth. through the instrumentality of the *Vaiśvadeva* one should offer the *bali* in company with the wife, there also, to the dog¹-cookers and the like others, food should be similarly placed down.”

- 5 *Bhṛtyaiḥ*, ‘by the dependents’, i.e., the sons, etc., *parivṛto*, ‘surrounded’, i.e., in company with them, *bhuktvā*, ‘having dined’, *nātityṛpta*, ‘not excessively satisfied’, without excessive satiety, *saṃviśet*, ‘he should retire’, i.e., should go to sleep. By mentioning immediately after *bhuktvā* the word *atha* ‘thereafter’, is intended by
10 the study of the vedas, vide the text of *Dakṣha*²: “The two portions of the night after the *Pradoṣa*, one should pass these two by the study of the Vedas; and sleeping for the next portion, one becomes fit for the attainment of Brahman.” (114)

YĀJÑAVALKYA, Verse 115.

- 15 Having risen in the Brāhma³ period, one should ponder over the good of the self. Acts (conducive) of religion, wealth, and pleasure at their proper time, as far as possible, one must not forego. (115).

- 20 *Mitākṣharā*.—Then brāhṃe muhurte utthāya, *having arisen in the Brāhma period*, i. e. at half the period of the latter part of the night, having woke up, *âtmano hitam*,—*the good of the self* i. e. past acts, as also the present, and in contemplation as well as the doubts regarding the import of the Vedas, *chintayet*, *one should ponder over*. Because at that time the mind being free from distraction
25 is fit for the realisation of the (great) truth.

- Thereafter *dharmârthakâmân* acts (conducive) of *religion, wealth, and pleasure*, at their respective, *kāle*, *proper time*, and *yathâ-sâktai*, *as far as possible*, one must not give up. The meaning is that he should attend to them as far as possible. Because they are
30 *Pûrîṣârtha*., as is said by *Gautama*⁴ “Let one not pass the forepart, the midday, and the last portion of the day without profiting from

1. शपच—Those who cook and eat dog-flesh; the lower order among the अन्यजस.

2. Ch. II. 54-55.

3. ब्राह्ममुहूर्त—The last but one portion of the early morning. पंचदशविभक्त्या रात्रेश्चतुर्दशो यामः।

4. Ch. IX. 46,-47.

Dharma, Artha and Kāmah, among these he should give greater preference to *Dharma*. ”

Here, attending to these has been stated generally, still acts for¹ pleasure and wealth must be performed without detriment to *Dharma*, since these two are based on *dharma*. Thus, everyday, should be performed. (115) 5

Yājñavalkya, Verse 115 (1).

Of the night divided into fifteen portions, the fourteenth part is the *Brāhma muhurta*. At that time getting up, i.e., giving up sleep, *ātmana hitam* ‘the good of self’, etc., in the form of *dharma, artha* and *Kāma*, as says Manu²: “At the *Brāhma Muhurta* one should wake up, and contemplate the (duties of) *Dharma* and *Artha*; and also the diseases of the body, their sources, as also the meaning of the essential principle of the Vedas.” In the *Viṣṇu Purāṇa*³ also: “Without (causing) trouble. At his option, of the two-also may he think about.” 115 (1). 10 15

Of the contemplated duties of religion, etc., according to capacity, one should perform. So the Author says

Yājñavalkya, Verse 115 (2).

Sve, ‘proper’, i.e., for the performance of religious acts, etc., recommended, *na hāpayet*, ‘must not forego’, i.e., must not abandon. So also Gautama⁴: “Let one not pass the fore-part, the midday, and the last portion of the day without profitting from *Dharma, Artha* and *Kāma*; among these he should give greater preference to *Dharma*.” 115 (2). 20 25

Page 33.

Yājñavalkya, Verse 116

On account of their education, performances, age, relation and wealth are men to be respected in their order; having these in fulness a *Sūdra* also in oldage, deserves respect. (116) 30

Mitākṣharâ: Vidyâ, education, as has been detailed before; *karma, performances, i. e. the S'rauta* as well as the *Smârta* ;

1. कामार्थयोधर्मविरोधेनानुष्ठानम् i. e. The काम and अर्थ are only to be used as means for the final good to be reached by the धर्मानुष्ठान.

2. Ch. IV 92.

3. III. 11. 6.

4. Ch. IX 45-47.

- vayaḥ, age, i. e. older than oneself or above seventy; bandhuḥ, relations, i. e. large number of kinsmen, vittam, wealth, i. e. village, gems, and the like; possessed of these, are respectively mānyāḥ, to be respected i. e. honoured. By these i. e. education, 5 performances, relations, and wealth prabhūtaiḥ, possessed in fullness, of all or of some, sūdropi, a sūdra also, vārdhake, in oldage, i. e. above eighty years of age, mānamarḥati, deserves respect. Since Gautama¹ has stated: "A Sudra also eighty years and more"

Viramitrodaya.

The Author mentions other duties of a householder by two verses

10 Yājñavalkya, Verse 116.

- Vidyā, 'lores', as have been stated before; Karma, 'performances', i. e., S'rāuta and Smārta also; vayaḥ, 'age', i. e., more than one's own age; more than seventy years, according to some; bandhuḥ, 'relatives', i. e., a large number of relations; vittam, 'wealth', i. e., 15 village, cattle-fold, and the like. Characterised by these, yathākramam, 'in the order', those preceding, mānyāḥ, 'be respected,' i. e., should be honoured. By this has been stated the superiority in respect of those possessing education, etc., of those in prior order by regard to the later ones.

- 20 Etaiḥ, 'by these', i. e., education, etc., prabhūtaiḥ, 'in fulness', possessed of each in abundance, either of all together, or of some, S'udropi, 'a Sūdra also', vārdhake, 'in oldage', i. e., above eighty years, must be respected. This is the meaning. As says Gautama¹, "A S'udra also of eighty years or more." 116.

25 Yājñavalkya, Verse 117.

The aged, one loaded, the king, the snāta, a woman, the diseased, the bridegroom, and the wheel-man; to these way should be given. Among these the ruler is to be respected, and a Snāta by the king. (117)

- 30 Mitākṣharā:—Vṛddhaḥ, the aged, with a matured body, is well-known; bhāree, the loaded, one carrying a load; nṛpa, the King i. e. the lord of the land, and not all the Kṣatriyas; the snāta, the student who is a snātaka of both the kinds—the Vidyā and Vrata

snātaka ; stree, a woman, is well known; rogee, the diseased ; vara, the bridegroom, one who is about to be married ; chakree, the wheel-man, the cart driver.

By the word *cha*, and, are included the idiot, the insane¹ and like others. As it has been stated by S'ankha : "To an infant, the aged, the idiot, the insane, one with an emaciated body, one burdened with load ; a woman, the *Snāta*, and the ascetic." To these, *pathā deyaḥ*, a way should be given. For these, when they come across the path, one should himself step out of the way. 5

When the aged, &c., come on the way, simultaneously with the king, the king is to be respected; to him the way should be given. By the king even, the *Snātaka* is to be respected. 10

The use of the word *Snātaka* is intended to include all kinds of *Snātakas*, and not meaning (merely) the Brāhmaṇa, since he is always superior. As says S'ankha: "Now the way to the Brāhmaṇa should first be given ; to the kings, so say some, but that however, is not sound. Being the preceptor and superior, the Brāhmaṇa surpasses the king ; way should be given to him." 15

When the aged, &c., confront each other together in the way at the same time, then by regard to comparative seniority, or by regard to (greater) learning, preference should be observed. (117) 20

Viramitrodaya.

Vṛddho, 'the aged', more than ninety years of age ; *bhāree*, 'one loaded', i.e., one burdened with a load ; *nṛpo*, 'the king', the lord of the land ; *snātaḥ*, 'the aforestated *snātaka*' ; *stree*, 'a woman', is well known ; *rogee*, 'the diseased', one oppressed by a disease ; *waro*, 'the bride-groom', one about to be married ; *chakree*, 'the wheel-man', the cart-driver ; *eshāṃ pāthā deyaḥ*, 'to these, way should be given', i.e., when confronted on the way, one should move away from their path. This is the meaning. 25 30

Teshāṃ, 'of those' ; i.e., among the aged, etc, the king is to be respected. By this the meaning is, that on the aged and others coming together with the king on the way, to the king the way should be given.

1. मत्तेन्मत्त—It is elsewhere rendered as intoxicated or drunkard and insane.

More than the king even, the *snātaka* is to be respected ; therefore by the king way is to be given for the *snātaka*. This is the meaning.

- By the use of the word *cha*, 'and', are included the idiot, the blind, and the like. So also S'ankha : " To an infant, the aged, the idiot, the
5 insane, one with an emaciated body, one burdened with a load, a woman, a *snātaka*, and the ascetic '. Baudhāyana also : " Way should be given to the Brāhmaṇa, the cow, the king, and one without the eyesight ". By Brāhmaṇa, generally the respectability of the Brāhmaṇa has been stated. As says S'ankha : " Now, to a *Brāhmaṇa*, the first right of way ; to the
10 king, so say some ; that, however, is not sound ; being the preceptor and superior, the Brāhmaṇa surpasses the king ; to him the way." 117.

Yājñavalkya, Verse 118.

- Sacrifice, studying, and giving alms, of the *Vais'ya* and of the *Kṣatriya* also ; acceptance of gifts is an
15 additional for a *Vipra*, and the causing of sacrifice, and teaching also. (118)

- Mitākṣharâ:—Ijyeti, *sacrifice* &c; ; *Vais'yasya Kṣatriyasya cha*, of the *Vais'ya* and of the *Kṣatriya* also ; by the use of the word *cha*, 'also' of the Brāhmaṇa and also of those born in the
20 direct order of the twice-born, sacrifice, study, and making gifts are the acts common (to these).

- In addition to these, for the Brāhmaṇa the additional are the receiving of gifts, causing sacrifice to be performed (by others), and teaching. By the use of the word *tathâ*, *also*, are incorporated
25 the avocations mentioned in other Smṛtis. As is said by Gautama¹ "Agriculture and trade not made by oneself ; and money-lending as well."

- The teaching by *Kṣatriyas* and the *Vais'yas* may happen when these are directed by the Brāhmaṇa ; not of their own will,

- 30 "In times of distress a Brāhmaṇa may acquire learning from a teacher who is not a Brāhmaṇa ; he may follow and serve him. After it is completed the Brāhmaṇa is superior" thus having been ordained by Gautama².

1. Ch. X. 5. Here there is a misprint in the text at line 20 Read वास्वयंकृते for वा स्वयंकृते.

2. Ch. VII. 1-3.

These, in times of non-distress, are the six duties of the Brāhmana. Of these the first three, viz. the sacrifice &c. are for the sake of *Dharma* ; the other three viz. the acceptance of gifts, &c., are for the sake of livelihood, vide the text **Manu**:¹ “Of the six performances ordained as his, however, three performances are (for) his livelihood, viz., causing sacrifice by others, teaching and from pure men acceptance of a gift ”. 5

Therefore, the sacrifice and the rest must necessarily be performed, not so the acceptance of alms, &c. Because it has been ordained by **Gautama**:²—“For the twice-born, study, sacrifice and donation ; for the Brāhmana the additional, viz., teaching, causing sacrifices and acceptance ; the first ones are obligatory”. 10

Viramitrodaya.

Of the performances relating to *Dharma*, and *Artha* among the acts for a householder, the Author mentions a rule by regard to the distinction of *Brāhmana*, etc., in four verses 15

Yājñavalkya, Verse 118.

Ijyā, ‘Sacrifice’, a sacrificial performance ; *adhyayanam*, ‘study’, i.e., of the Vedas, Purāṇas, etc. ; *dānam*, ‘donation’, i.e., of cows, etc. These of the *Vais’ya*, and also of the *Kṣatriya*; and by the use of the word *cha*, ‘and’, of the *Brāhmana* also are performances common (to all). 21 The meaning is that for a Brāhmana, however, acceptance of donations, teaching, and causing of sacrifices, are the additional. *Yājñanam*, ‘causing of sacrifice’, i.e., officiating as a priest at a sacrifice. Here the nature of the performances for *dharma* and also for *artha* are to be directed appropriately in pursuance of *Manu* and others. By the use of the word *tathā* ‘also’, agriculture, etc., are to be followed as resorts in distress. To that effect also **Gautama**:³ “ Or agriculture and trade, not made by oneself ; 25 as also money-lending as well.” 30

1. Ch. X. 76.

2. अध्ययन, यजन and दान,

3. Ch. X. 1-3,

Yājñavalkya, Verse 119,

The chief duty of the Kṣatriya is the protection of the subjects; money-lending, agriculture, trade, and tending of cattle for the Vaisya are ordained. 119.

5 Mitâkṣharâ.—Kṣatriyasya, of the Kṣatriya, protection
of the subject is the chief duty, pradhānam
Page 34* karma, both for the sake of Dharma and for
livelihood also.

Vais'yasya Kusidakṛṣhiwâñijyapasupâlanâni, for
a Vais'ya, money-lending, agriculture, trade, tending of cattle
10 are the duties ordained for the sake of livelihood. Kusida,
money-lending, is the investment of wealth for the sake of increment.
Sale and purchase with the object of making profits is trade. The rest
are well known. As has been said by Manu':—"Maintenance by
weapon and missiles for the kṣatriya, trade, cattle, and agriculture for
15 the Vais'ya, are for livelihood; but for Dharma, however, giving
alms, study and sacrifice."

Viramitrodaya.

For a Kṣatriya, protection of the subjects from robbers and the
like, as also devising livelihood for the poor, is the chief duty. Kusida,
20 'money-lending' means investment of money for interest; kṛṣhiḥ,
agriculture, i. e. tilling the land, vâñijyam 'trade' means after recovering
the cost price, maintaining by the profits; pāsūpālyam 'tending the
cattle' i. e. looking after the cattle. These for a Vais'ya are the chief
duties ordained i. e. laid down by the Smṛtis. (119).

25 Yājñavalkya, Verse 120.

For a Sûdra, service of the twice-born; unable to
live by that, he may become a trader, or may live by
various arts, working for the benefit of the twice-born. 120.

Mitâkṣharâ.—S'ûdrasya dwija-s'usrûṣhâ, for a s'udra
30 the service of the twice-born, is the principal function, for the sake of
Dharma, and for livelihood also. There the service of the Brâhmaṇa

is the highest dharma, since **Mauu**¹ has ordained: "The service of the Vipra alone is declared to be the particular function of a S'udra."

When, however, in serving the twice-born he is not able to earn a livelihood, then he may secure a living by (following) *the profession of a trader, vanigvr̥tyā*; or by means of the various *arts, silpaiḥ*, working for *dwijātinām hitam*, *the good of the twice-born*: i.e. doing such works as will not render him unfit for the service of the twice-born. This is the meaning. 5

Such works have been enumerated by **Devala** "The duties of a S'udra are the service of the twice-born, avoidance of sin, 10 maintenance of the wife, &c, and the rest, tillage, tending the cattle, carrying loads, dealing in merchandise, arts of painting, dancing, singing, and playing on the flute, *Viṇā*, *Muraja*², *Mrdanga* and the like."

Yājñavalkya, Verse 121.

15

Wife-loving, pure, maintaining the dependents, diligent in the performance of the *S'râddha* and the ceremonies, and by means of the repeating of *namaḥ* one should not abandon the five sacrifices. 121.

Mitâkṣharâ.—Moreover, *in the wife only, bhâryâyâmeva*, 20 and not in a public woman or in the wives of others, *ratih*, *love*, i.e. intercourse; by whom; such a one as so characterised; *s'uchiḥ*, *pure*, i.e. possessed of external and internal purity; like the twice-born, maintaining his dependents. *Srâddha-kriyârataḥ*, *always anxious to perform the S'radha and the ceremonies*. The *Srâddhas* are the 25 *Nitya*, *Naimittika*, and *Kâmya*. The ceremonies are the *Vratas* and which are not inconsistent; intent on these.

With the repetition of the Mantra *Namaḥ* the aforestated *panchamahâyajñan*, *five great sacrifices*, *na hâpayet*, *one should not abandon*. i.e. should perform. The repetition of the *Namaḥ* 30 *mantra*, some describe thus.—"To the Gods, to the Manes, to the *Mahà Yogis*, salutation to the *Svâhâ*; to the *Svadhâ*; and

1. Ch. X. 123.

2. घुरज, घृदङ्ग—Both are instruments played by the hand. घृदङ्ग has two sides, and the term घुरज indicates all kinds of tabors.

indeed always salutations, salutations (Namah)'; the word "Namah" simply, so (say) others. There, 'the *vais'vadeva* in the *Laukika* fire should be performed, and not in the nuptial fire,' so say the *Āchāryas*.

5

Viramitrodaya.

Yājñavalkya, Verses 120, 121.

Dwijaśuśruṣa, 'the service of the *varṇas*', is the principal function of a s'udra. Among these, the service of a *Brāhmaṇa* is his *dharma* also, while the service of the *Kṣatriya* and the *Vais'ya* is merely
 10 for a livelihood. *Tayā*, 'by that,' *i. e.* by the service of the twice-born, if he, 'is unable to live' *ajivan*, *vanik bhavet*, 'he may become a trader' *i. e.* by following the profession of a trader earn a living. Or *vididhaiḥ s'ilpaiḥ*, 'by means of various arts' *i. e.* variegated duties, acting for the benefit of the *dwijās*, should earn his living.

15 Thus, therefore, *i. e.* by such arts as are for the benefit of the twice-born, by these only has a livelihood been permitted, and not those which are adverse to it. The term art, moreover, is used generally for any profession of any avocation which will keep him fit for the service of the *dwijas*; as says *Devala*: "The duties of a S'udra are, the service
 20 of the twice-born, avoidance of sin, maintenance of the wife &c. and the rest, tillage, tending the cattle, carrying loads, dealing in merchandise, arts of painting, dancing, singing, and playing on the flute, *vina*, *muraja*, *mṛdanga* and the like". (120).

In the wife alone is the love *i. e.* intercourse by whom, such a one
 25 as so described; *s'uchiḥ*, 'pure' *i. e.* possessed of external and internal purity; *bhṛtyabhartā*, 'maintaining the dependents', *i. e.* the supporter of the sons, wife and the like others; *s'rāddhakriyāparah*, 'intent on the performance of the *s'rāddha*', or, it may be taken as a *Dwandwa* compound made of the two terms '*s'rāddha*' and 'performance'. There, however,
 30 the word performance is to be taken as indicative of the duties necessary and permissible for a *Sudra* in addition to those performances already mentioned. These duties, although general, have been stated here to be so followed that they may be useful as conducive to the welfare of the *dwijas*; and that those not similar to these are not conducive to the
 35 welfare of the *dwijas*; this should be noted. With the *Namaskāra*, 'the pronunciation of the word *Namah*' *i. e.* with the *mantra* which

contains the word *namaḥ*, and not¹ with the word *svāhā* or *swadhā*; *Na hāpayet*, 'must not abandon' *i. e.* must necessarily perform. 121.

Now the Author describes duties in general²

Yājñavalkya, Verse 122.

Harmlessness, truthfulness, non-stealing, purity, 5
control of the organs, donation, self-control, mercy, and
forgiveness, are, for all, the means of dharma. 122.

Mitākṣharā.--Hinsā, *harm*, *i. e.* injury to sentient beings;
non-doing of that, is *ahimsā*, *harmlessness*; *satyam*, *truthfulness*, *i. e.*
truthful speech, not likely to cause harm to sentient beings; *asteyam* 10
Non-stealing, not taking of things not given; *S'aucham*, *purity*,
external and internal as well; employment of the intellect and the
organs of action in fixed objects, is *indriyanigraha*, *control of the*
organs; removal of pain of living creatures according to capacity by
giving food and water is *dānam*, *liberality*; control of the internal 15
organs is *damah*, *self-control*; protecting the afflicted *dayā*, *mercy*;
even upon a wrong, non-perturbation of the mind is *foregiveness*,
kṣhāntiḥ; these for all men beginning from the Brāhmaṇa to the
Chāṇḍāla are the means of Dharma, *dharmaśādhanaṁ*.

Viramitrodaya

20

Now the Author states the general duties common to all house-
holders, by two verses.

Yājñavalkya, Verse 122.

Akimsā, 'harmlessness'; *satyam*, 'truthfulness', *i. e.* absence of
an untrue speech as may not be unhelpful for saving a Brāhmaṇa's life; 25
asteyam, 'non-stealing' *i. e.* absence of such stealth as may not be
sanctioned by the *s'astras*; *s'aucham*, 'purity', *i. e.* external as well as

1. The words स्वाहा and स्वधा are suffixed in performances under Vedic
formulas, the word स्वाहा being used for all offerings to others than the manes,
and the word स्वधा for the offerings to the manes, e. g. अग्नये स्वाहा; but पितृभ्यः स्वधा.
The word नमः may be used for all performances other than the above e. g. इन्द्राय
नमः, विष्णवे नमः

2. साधारणधर्मान्. General duties common to all.

internal; *indriyanigrahaḥ*, 'control of the organs', avoidance of the movements of the external organs as are prohibited by *s'āstra*; '*dānam*', 'donation', i. e. without expectation of a gift in return, on a proper person, bestowing one's wealth; *dama*, 'self-control' i. e. restraint of the
5 internal organs; *dayā*, 'mercy', an honest desire to destroy affliction; *Kṣāntiḥ*, 'forgiveness' i. e. absence of anger even against one who has done harm; or absence of a harmful deed; this description is for all. 122.

Yājñavalkya, Verse 123.

10 Worthy of his age, intellect, wealth, speech, attire, education, birth, and calling, one should adopt his behaviour un-crooked and un-cunning. 123.

Mitākṣharâ.—Vayo, age, i. e. infancy, youth, &c.;
buddhiḥ, intellect, natural understanding in wordly

Page 35 and vaidika transactions; artha, wealth, riches,
15 i. e. houses, fields, &c.; vāk, speech, talking; veśhaḥ, attire, i. e. the adjustment of clothes, garlands, &c., śrutam, education i. e. listening to the *s'āstra* for puruṣārtha¹; abhijanaḥ, birth, i. e. family; karma, calling i. e. for the sake of livelihood, acceptance of gifts, &c.

20 Of these i. e. age &c., sadṛśim, worthy i. e., appropriate, vṛttim, behaviour i. e. conduct, âcharet, one should adopt; for example, an old man, worthy of his age, and not as would be suitable for a youth. Similarly should also be the adjustment in regard to intellect &c.; ajimhām, uncrooked i. e. not tortious, as'athām
25 uncunning, unmalicious. (123).

Viramitrodaya.

Vayo, 'age' i. e. boyhood, youth &c. behavior appropriate to it; a boy playing with pebbles, a youth, enjoying perfumes &c.; one having an exuberance of intellect, studying the *Mahābhāṣya* and the
30 *Nyāya S'āstra*, one having a moderate intelligence, studying poetry and the *Purāṇas*; one possessing immense wealth, making large donations; one having little wealth, giving away small gifts of cooked food and the

1. गुरुवार्यः are four viz., धर्म, अर्थ, काम and मोक्ष. The science treating of these.

like ; one expert in speech, engaged in argument &c., and one not expert in speech, averse from the same ; one having a good dress, when near the king, and a soiled dress, when following one who has been oppressed with grief &c. ; education *i. e.* of the *Mimāṃsā* and the like, expounding the meaning of the Vedas ; one who has learned the science of rhetoric, 5 discussing poetry and the like ; one of a pure family, wedding a maiden of a pure family, and one from an impure family, wooing a maiden of a like sort ; one performing acts like sacrifice, killing beasts ; one carrying on administration, protecting the subjects ; callings such as these and the like, one should observe appropriate to age &c. *Ajīmḥām*, 'uncrooked' 10 *i. e.* guileless ; *aśaṭḥām*, 'uncunning' *i. e.* unmalicious. (123)

Thus having mentioned the *Smārta* performances, now the Author enumerates the *S'rauta* performances

Yājñavalkya, Verse 124.

One who has more than three years' supply of food, 15 that twice-born may drink the Soma. One should perform pre-soma sacrifices who has one year's food. 124.

Mitākṣharā.—One who has food which is sufficient to supply the necessities of life for three years, or food, *traiwârshikamadhikamannam*, *more than three years' food*, he alone may drink the Soma 20 juice; and not one with smaller means. Since in the following text.¹ viz: "Therefore with small means, the twice-born who drinks the Soma, he although has drunk the Soma, yet he does not realise its fruit." a fault² has been declared

This restriction is in regard to performances with a special 25 objective;³ for an ordinary performance having to be always performed, there is no limitation.

He, however, who has food sufficient for a year's⁴ livelihood may perform the *prākṣaumikîḥ*, *pre-Soma* sacrifices. Preceding the

1. Manu Oh. XI. 8.

2. दोषःश्रवणम्—a blame, a defect.

3. काम्य as distinguished from नित्य, ordinary, or usual, and नैमित्तिक, Special.

4. There is a mistake in the print at p. 35 l. 12 ; instead of यस्य जीवनपर्याप्तं &c. read यस्य वर्षजीवनपर्याप्तं &c.

Soma is pre-Soma i.e. those which occur before the Soma; these are antecedent to the Soma sacrifice. Which are¹ they? (They are) the Agnihotra, Dars'apūrṇamāsa, the Pas'u, and the Chāturmāsya sacrifices, as also their modified forms², *kriyâḥ kuryât*, one should
5 perform the sacrifices. (124)

Viramitrodaya.

Thus having mentioned the *Smārta* performances, the Author states the *S'rauta* performances for a householder belonging to the three
Varnas

10 Yājñavalkya Verse 124.

Traivārṣhikam, 'sufficient for three years', *tadadhikam vā*, 'or more than that', food; one who has such; such a one should perform the Soma Yāga, and not he who has less than this. That has been declared by Manu,³ "One who has food for three years, sufficient for the maintenance of those whom he has to maintain, or even more, that one is
15 entitled to drink⁴ Soma. Therefore, with smaller means, a twice-born who drinks Soma, he although he has drunk the Soma, yet he does not realise its fruit."

This, however, has a reference to the *Kāmya* performances; the
20 *Nitya* being obligatory, have got to be performed even in the absence of three years' supply of food. Preceding the Soma is pre-Soma; performances occurring there, are the pre-Soma performances—these including the Agnihotra, Dars'apūrṇamāsa, Pas'u, Chāturmāsya, one having a supply of food sufficient for one year alone should perform, and not one
25 with less supply than that. (124).

Thus having mentioned the *Kāmya S'rauta* performances the Author now states the *Nitya* ones

1. These are referred to in Gautama Dharma Sutras and other sutras and *Smṛti* works as the necessary *sanskārs* making up the total of 48 *sanskārs*. Some of these are referred to immediately in verses 125 and 126.

2. तद्विकाराश्च i. e. the विकृतिहोम. The प्रकृति homa is the principal central homa which is common to all fire-sacrifices and which generally is to precede these as far as the अग्निसिद्ध. The special form विकृति is thereafter resorted to by regard to the particular performance in hand.

3. Ch. XI, 7, 8.

4. i. e. perform the Soma sacrifice.

Yājñavalkya Verse 125.

Once a year the *Soma*, so the *Pāṣu* for every solstice, the *Āgrayana* sacrifice also ; and the *Châturmāsya* also indeed, 125.

Mitākṣharā.—Year after year the *Soma* sacrifice must be performed, *Paśuḥ pratyayanam*, the *Paśu* for every solstice, i.e. solstice after solstice respectively designated as the South and the North, the *Nirūḍha Paśu* sacrifice is to be performed. Tathā, also i.e. once every year, since it has been stated,¹ "With the *Paśu* one should sacrifice once every year or once every six months; so say some." *Āgrayaṇeṣtis'cha*, the *Āgrayana* sacrifice also, on the rising of the crop *kartavyā*, should be performed, *Châturmāsyaṇi cha*, and the *Châturmāsya* sacrifices also, once every year must be performed. (125)

Yājñavalkya, Verse 126.

When these are not possible, should perform the *Vaisvânari* sacrifice the twice-born; of a lower² kind one should not perform, when there is wealth, (for) one which is productive of fruit. 126

Mitākṣharā.—Eṣhām, of these i.e. the above-mentioned *Soma*, and the rest of the *Nitya* kind by some reason *asambhave*, are not possible, at such a time *vais'vânarim iṣṭim kuryât*, the *Vais'vânari* sacrifice one should perform. Moreover the lower alternative which has been mentioned, *sati draṇye*, when there is wealth, should not be done. That moreover, *phalapradam*, which is productive of fruit i.e. *kāmya taddhīnakalpam na kurvita*, a lower kind one must not perform i.e. should never be resorted to. 126

Viramitrodaya.

Thus having mentioned the *Kāmya S'ranta* performances, the Author mentions the *Nitya*

Yājñavalkya, Verses 125 & 126 (1)..

Year after year the *Soma* sacrifice should be performed. At each solstice the *Paśu* should be performed ; and at each appearance 30

1. Baudhāyana.

2. हीनकल्प—a lower alternative. e. g. the वैश्वानरी for those mentioned above.

of the crop the *Āragayavṇeṣṭī* should be performed. The *Chāturmāsya* *iṣṭis* are three, at the seasons of a year, during the three seasons, even should be performed, vide *Jābāla*, "By the *dars'a*, as also at the end of a half month, by the *Purnamāsa*, at the maturing of the crops with the *Naveṣṭī*, while by the *Chāturmāsya*s at the advent of the seasons, at the beginning of a solstice by the *Nigudha Pas'u*, or at the end of a year by the *Soma Yāga*, having offered sacrifice, indeed without doubt night and morning, always and by regular repetition should a man offer sacrificial oblations." *Eṣhām* 'of these', i. e. these *Sōma* and the rest, if not available owing to incapacity for performance, the *Vais'vānari* sacrifice one should perform by way of an alternative. 'In the absence of these,' this is what has been stated.

When, however, these are possible, never the *vais'vanareṣṭī* should be performed as an inferior alternative; so the Author says

15 Yājñavalkya, Verse 126 (2)

For 'must not perform', the reason is 'when there is' &c. The word *dravya*, 'wealth' is indicative of all acquisitions necessary for the principal performance. The meaning is that the principal performance is capable of yielding result only when that exists, and not in the form of an alternative. Or it may be applied thus, when there is wealth, one must not do, since the performance of an inferior alternative is incapable of yielding a result. (125, 126).

Yājñavalkya, Verse 127,

25 One is born a *Chandāla* by performing a sacrifice with alms begged from a *Sūdra*; one not giving away what has been collected for the purpose of a sacrifice, becomes a vulture, or a crow. 127.

30 Mitākṣharā.—For the purpose of a sacrifice by begging wealth from a *Sūdra*, he in another birth *chandālo jāyate*, is born a *chandāla*. He, moreover who for the purpose of a sacrifice having begged wealth does not give it away in entirety becomes a vulture, or a crow, *bhāsaḥ kako wā*, a hundred years. As says *Manu*.¹ "Having begged wealth for the purpose of a sacrifice, he who

does not offer away the whole, that *vipra* goes to the condition of a vulture or of a crow for a hundred years."

Bhāsaḥ. *vulture*, falcon; kākaḥ, *crow*, is well-known.

Viramitrodaya.

The Author mentions the rule about obtaining wealth useful for a sacrifice, as also the rule for appropriating for a sacrifice without remainder the wealth acquired for a sacrifice 5

Yājñavalkya, Verse 127.

By performing a sacrifice with wealth begged from a *S'udra*, one becomes in another birth a *chāṇḍāla*. Wealth begged for the purpose of a sacrifice even what was obtained from the member of the three *varṇas*, one who does not appropriate in entirety to the sacrifice, in another birth, becomes a *bhāsa*, 'a vulture' i.e. a forest-cock, or *Kāka*, 'a crow'. This is the meaning. So, moreover, Manu': "Never, for the purpose of a sacrifice must a *Vipra* knowing the *dharma*, beg wealth of a *S'udra*; for one performing after begging is born a *chāṇḍāla* after death." Also, "He, moreover, who for the purpose of a sacrifice, having begged wealth does not give it away in entirety, he, that *vipra* goes to the condition of a *bhāsa*, or of a *Kāka*, for a hundred years." 10 15

A householder, moreover, is of two kinds, *S'ālima* and *Yāyāwara*, as says Hārta: "Of two kinds only is a householder mentioned, viz., the *S'ālima* and the *Yāyāwara*. More meritorious than *S'ālima* is *Yāyāwara*. One who has many houses is a *S'ālima*; or one who belongs to a house, is a *S'ālima*. Having stayed for ten days, one who travels forth is a *Yāyāwara*." Devala also; "Of two kinds is a householder, *Yāyāwara* and *S'ālima*; of these two, *Yāyāwara* is superior by reason of his avoiding sacrifice for another, teaching, acceptance of gifts or inheritance, and grounded in the six duties. One possessed of servants, quadrupeds, house, village, and grain, and following the ways of the people is the *S'ālima*." There, by the text, 'Acceptance is the additional for a *vipra*' &c. the means of subsistence for a *S'ālima* have been pointed out. (127). 20 25 30

The Author mentions the means of amassing kus'ula and other stores of grain.

Yājñavalkya, Verse 128 (1).

One having a *kus'ula* or *Kumbhi* grain, or for three days, or not even for the morrow.

- Mitākṣharā.—Kus'ula, same as *koṣṭhaka* granary i. e. *uṣhtrikā*; *Kus'ula* and *Kumbhi* both make up the compound *Kus'ula Kumbha*; measured by these two, one who has grain of that quantity is one so called as *kus'uladhānya*, one having *kus'ula* grain, or *Kumbhi-dhānyaḥ*, or one having *Kumbhi* grain. There, he who has corn sufficient to maintain his family for twelve days is a *Kus'ula-Dhānyaḥ*. A *Kumbhi-Dhānyaḥ*, however, is one who has corn sufficient to maintain his family only for six days. One who has corn sufficient for three days only is *Tryāhikāḥ*. He who has corn for tomorrow is a *S'vastana*. He who has not a *S'vastana* is an *as'vastanaḥ*. 128 (1)

Yājñavalkya, Verse 128 (2).

- (2) Or one who indeed lives by gleaned ears of corn; of these the one later is superior in order. 128.

- Mitākṣharā.—Taking up of the corns from the abandoned stalks of rice, &c., is *silam*; picking up of each individual abandoned grain is *unchchāḥ*. *S'ilam* and *Unchḥa* form the compound *S'ilonch-haḥ*. By that i. e. by the *s'ilonchhaḥ jivet*, should one subsist.

Eṣhām, of these, four viz. the four Brāhmaṇas possessing *kus'ula* (quantity of) grain and others *paraḥ paraḥ*, the one later i. e. mentioned subsequently, *sreyān*, is better i. e. of a higher grade, is most praiseworthy.

- Though this has been mentioned in the context of the twiceborn, yet it is applicable only to the Brāhmaṇa, because of their possessing learning, patience, &c. For so also **Manu**¹. "Without malice towards the created beings, or with very little malice, such subsistence as may be possible, resorting to that alone should a Vipra live when not in distress". And as also after premising by a reference to a vipra, has been stated² "one should be a *kus'ula-Dhānya* or a *Kumbhi-Dhānya*".

This moreover, has been stated in respect of a richly endowed and highly self-controlled Yāyāvara, and not in regard to any Brāhmaṇa in general. In that case, there would be contradiction with the text¹, "One who has more than a triennial supply of food that *vipra* may indeed drink *Soma*".

Moreover house-holders have been spoken of as of two kinds in these passages. As says Devala:—"Of two kinds is a householder, the Yāyāvara and the Sāliṇa. Among these two the Yāyāvara is superior, as for him are prohibited sacrificing for others, teaching, acceptance of gifts, and of heritage, accumulations. Engaged in six kinds of duties and possessed of servants, quadrupeds, houses, villages, wealth, and corn, and following the people is a Sāliṇa".

The S'āliṇa again is of four kinds:—One who sustains himself by the six means, viz. sacrificing for others, teaching, accepting gifts, agriculture, trade, and tending of cattle. The other by three modes viz., sacrificing for others, and the rest (two). By means of sacrificing for others and teaching, still another. The fourth, however, by teaching alone. As says Manu². "Of these one follows the six avocations, another proceeds by three, one by two, while the fourth gets his living by Brāhma sacrifice." Here, moreover, by the text. "The acceptance is an additional mode for the *vipra*" the means of livelihood of a Sāliṇa have been pointed out. Of a Yāyāvara by the text: "Or one should live by the gleanings of ears of corn and grains." 128 (2)

Here ends the chapter on the duties of a Householder.

Viramitrodaya.

Now as the means of accomplishing both limitations upon the accumulation of wealth acquired by one's calling and as pointing out its fourfold character, the Author states the means of livelihood of a yāyāvara

Yājñavalkya, Verse 128.

A granary capable of storing grain sufficient for maintaining the family for twelve days is *Kuś'āla*, one possessing grain of that measure is one having *Kuś'āladhānya*. The pot which can hold grain sufficient to maintain the family for six days is *Kumbhī*; one having grain of that

1. Verse 124. See above p. 321. l. 15.

2. Ch. IV. 9.

quantity is a *Kumbhī-dhānyaka*. One whose grain store is sufficient for three days is a *Tryāhikāḥ*; *śvastanam* extending to tomorrow; one whose store of grain cannot meet the morrow is *as'vastanaḥ*. Thus of four kinds, a *Yājñawara* householder should subsist on gleanings from the ears of corns, 5 Among these four, whether a *S'ālina* or a *Yājñawara* householder, the one following later is more worthy. Picking up the ears of corn of paddy and the like fallen on the field or the threshing floor, is *S'ila*; and taking up one by one the paddy corns of like kind is *unchaḥḥaḥ*. The word *wā*, 'or,' has been used with reference to the aforestated 10 *śālina* in regard to his livelihood. By the (use of the) word *api*, 'even' has been included the taking up of *Nivāra* and the like. So also *Āpastamba* "By the picked up gleanings; also any other unappropriated" (128).

Thus in the commentary on Yājñavalkya ends the Chapter on 15 the Duties of a House-holder.

Snāna or Samāvartana.

It should be noted that Chapters III and IV, treating respectively of marriage and the duties of householders follow immediately the Chapter on the duties of *Brahmachāris*. The conclusion of the *Brahmacharya* was 20 an important epoch in a man's life and was celebrated with proper and adequate ceremonials. The most important was the ceremony of *Snāna* or *Samāvartana*, which was performed at the end of the *Brahmacharya* period to mark the termination of the educational course. Originally the ceremony was performed only for those who had finished the entire course and 25 performed all the *Vratas*; those who had merely committed to memory the Vedas, but were unable to expound their meaning were excluded (अन्यो वेदपाठी न तस्य स्नानम्). In course of time it came to be performed for all. In the earliest times it was performed only on the completion of the entire education and came to be regarded as a *Sākira Sanskāra*. The ritual as described 30 corresponds to the convocation of the present day. The ceremony was simple but very significant. On an auspicious day the *Brāhmacharin* was to seclude himself in the morning till the noon, when he bathed and put on a new dress, after having relinquished the girdle (*mekhalā*), deerskin (*ajina*) his paraphernalia during the student days. After the kindling of the fire and the ritual, 35 he proceeded to the public assembly where he was honoured, the preceptor and the student both were honoured and given a dress of honour and the *Dakṣiṇā* (see *As'valayana Gr: Sutrā 3-8 IX 2. Manu Oh. II, 245. Sanskāra Mayukha* pages 44-48 *Gharpure's Edition*; *Viramitrodaya Sanskāra Prakāśa 4 p. 575. Maitrayniya Grihya Sutra I. 213*; see also *Dr. A. S. Altekar's, Education in Ancient India pp. 38-41. where a brief summary of the Samāvartana is given.*

CHAPTER VI.

OF THE DUTIES OF A SNĀTAKA.

Thus having described the *S'rauta* and the *Smārta* performances for a householder, now the Author describes the vows¹ for a Snātaka beginning with the Bath,² the observances necessarily to be performed by a *Brāhmaṇa* consisting of obligatory³ precepts and prohibitions⁴ and those mentally determined⁵ upon. 5

The vows for a Snātaka to be necessarily performed by a *Brāhmaṇa*

Yājñavalkya, Verse 129.

One should not wish to get wealth obstructive of the study of the Vedas, nor from here and there, nor by an inconsistent occupation; moreover contented should one always be. 129. 10

Mitākṣharâ:—For a *Brāhmaṇa*, acceptance of gifts &c., and the like means of getting wealth have been indicated. There a special rule is being stated: *Swādhyâyavirodhinamartham, wealth obstructive of the study of the Vedas*, even though not prohibited, *neheta, one should not wish for*; *na yatastatah, nor from here and there, i. e.* not from any person of unknown⁶ character; *na viruddhaprasangena, nor by an inconsistent occupation*. Inconsistent *i. e.* sacrificing for one for whom⁷ sacrifices ought not to be performed; occupations such as dancing, singing 15 20

1. व्रतानि—the vows referred to for the three kinds of स्नातकसः. See note on p. 228. also see further on, verses 152–166.

2. स्नानादारभ्य—a स्नातक has to take the bath after which he enters upon the vow. He is also called आप्लवक्षती, नित्यस्नायी. Generally one who has completed his study and returned from the house of the preceptor.

3. विधि—injunctions of a positive character.

4. निषेध—, of a negative or abstemious nature.

5. See आश्वलायन (३-९-३) तस्यैतस्य व्रतानि भवन्ति न नक्तं स्नास्यामीति संकल्पयेत्. Also the कारिका 'ततः संकल्पयेन्नक्तं न स्नायीत्युत्तराण्यपि'.

6. अविदिताचारात् whose character is not known.

7. अवाज्य—One who is excluded from the privilege of having a sacrifice performed for him.

&c., make up the compound 'inconsistent occupations'. By means of that no wealth should be desired for. Thus is to be understood the context.

- The repetition of the negative particle with each is indicative of a *Paryudāsa*¹. Even all along in this chapter the negative is used in the sense of a *Paryudāsa*. Moreover, even when wealth is not obtained, *santoshi i. e. absolutely satisfied, bhavet*, one should be. By the word *cha*, 'moreover', is meant that one should be also self-controlled; *vide* the text of *Manu*² "Posting oneself upon absolute contentment, one desiring happiness should be self-controlled."³

Viramitrodya

Now for the aforestated *Snātaka* of three varieties the Author mentions the duties of observance³ and avoidance

1. An exception; the two words प्रतिषेध and पर्युदास have to be noted.

The reader is referred to the note at pp. 242-243 of Gharpure's English Translation of the *Mitākṣharā Vyavahāra*. See also Jaimini X. VI. प्रतिषेध; प्रदेशेऽनारभ्य विधाने च प्राप्तप्रतिषिद्धत्वाद्विकल्पः स्यात्. "Where the leading clause of a passage contains a general direction for the performance of an act and there is a prohibition of it under certain circumstances, the prohibition is to be taken as a legitimate exception or proviso-पर्युदास. This is illustrated in cases where a general affirmation is given and the generality is afterwards circumscribed by qualifications and limitations. The most familiar instance is the way in which *Vijñāneśvara* introduces the rule as to exclusion from inheritance thus:—पुत्रपत्न्यादिसंबन्धिन यदायग्रहणमुक्तं तस्यापवादमाह। क्रीडोऽथ पतिरसन्नजः पद्भुरुन्मत्तको जडः, which has been translated by Colebrooke thus:—"The Author states an exception to what has been said by him respecting the succession of the son, the widow &c." This passage is in the nature of a *Paryudāsa* and not *Pratiṣedha*. This aspect of this and its importance on the law of inheritance will be appreciated by the fact that being *Paryudāsa* it cannot possibly extend beyond the time when the inheritance opens; they refer to that time only; as is made clear by *Vijñāneśvara*. He goes a step further and says एतेषां विभागात्प्रागेव दोषप्राप्त्यावनशात्प्रपन्नं न तु पुनर्विभक्तस्य। विभागोत्तरकालमप्यौषधादिना दोषनिर्हरणे भागप्राप्तिरस्येव।

This *paryudāsa* and the maxim and rules relating to it occur in connection with the treatment of अर्थवादः, or declaratory assertions having for their purpose either praise or blame प्राशस्त्यनिन्दान्यतरपदं अर्थवादः। *Arthavāda* passages are of two kinds, being either compliments of *Vidhi* passages, or of *Nishedha* passages. This again is of three kinds गुणवादः, अनुवादः, and धृतार्थवादः.

2. Ch. IV. 12.

3. विधिविधेरूपान् Affirmative and negative duties.

Yājñavalkya, Verse 129.

Swādhyāyābhyāsavirodhinam, 'obstructive of the study of the Vedas', which is the means of getting near the Supreme Lord; *artham*, 'wealth', i. e., money; *neheta*, 'one should not wish' i. e. one should not seek; *Yatastataḥ*, 'from here and there' i. e. from one whose character is not known, as also from a *patita* and the like, never should money be sought for. *Viruddha* 'inconsistent' i.e. gambling &c., *prasango*, 'occupation', such as attachment to singing and the like. 'If you do not give, then you will have such and such a calamity', thus confronting with a calamity, by such means, never should money be sought. So also 10
Manu¹: "Never should one seek wealth through excessive² attachment, nor by inconsistent occupations".

Santoṣhi, 'contented', i. e. even when money is not obtained, devoid of thirst. By the use of the word *cha*, 'moreover', one should also be self-controlled. For Manu³: "Posting himself upon absolute content- 15
ment, one desiring happiness, should be self-controlled." (129).

From whence, then, should one seek wealth? So the Author says

Yājñavalkya, Verse 130.

One may ask for wealth from a king, an apprentice, a sacrificer, when afflicted by hunger. One should avoid 20
hypocrites, sceptics, heretics, and those who act the policy of a crane. 130.

Mitākṣharā:—Kṣudhā sīdan, by hunger afflicted, i.e. suffering, the Snātaka rajño, from a king, whose history is known, antevāsino⁴, from an apprentice, as will be defined further 25
on; yājyāt, also from a sacrificer, i.e. one for whom a sacrifice may be performed, one may take wealth.

1. Ch. IV. 15.

2. प्रसंगेन-प्रसज्यते यत्र पुरुषः स हि प्रसङ्गोऽभिप्रेतो गीतवादित्र्यादिस्त्र हि रागिणः सज्जन्तीव.
"Through pursuits to which men cleave" e. g. music and dancing. Medhātithi.
Nārāyaṇa interprets the word as "with too great eagerness" Bühler.

3. Ch. IV. 12.

4. अन्तेवासी-अन्ते समीपे वस्तुं शीलं अस्य—Here it may apply even to a past student—and more appropriately, as he is more likely to respond to a call for money, than the one under training.

By the expression afflicted by hunger it appears that one who has obtained by partition etc., property sufficient to maintain the family, should not seek wealth from anywhere.¹

Moreover **dambhikahaitukādīn**, *hypocrites, sceptics, etc.*, in
5 all undertakings *i. e.* worldly,² Vaidic and S'āstriya, **varjayet**, *one should avoid*. By the use of the word **cha**, *and*, is intended to indicate the imposters and rogues. As says **Manu**³: “Heretics, those who follow forbidden occupations who follow the policy of a cat,⁴ imposters, rogues, sceptics, and those who act the policy of a crane, one must
10 not honour even in speech.”

One who performs *religious acts* merely with the object of beguiling the people is **dambhī**, a *hypocrite*. One who raises doubts everywhere by the force of his reasoning is **haituka**⁵, a *sceptic*. Those who have taken to an order of life opposed to the dictates of the three
15 Vedas are **pākhandinaḥ**⁶, *heretics*. “Who acts like a heron”:—one whose behaviour is like that of a crane is **bakavṛtti**, a *cheat*, as says **Manu**⁷. “That person, who with a downcast look, of a

1. And not from anywhere. He must discriminate from whom to accept and from whom not.

2. लौकिक-वैदिक-शास्त्रीय—*i. e.* worldly acts, and also those under the श्रुति and स्मृति *i. e.* श्रौतस्मार्तलौकिकेभ्यः.

3. Ch. IV. 30.

4. बैडालव्रतिकः—Acting the policy of the cat. The reader is referred to the well-known episode in the Mahābhārata where a guardian cat was quietly devouring the mice who were under a sense of confidence in the cat.

5. हैतुक—Bühler translates as ‘logician’—‘sophist’ would be better. Medhātithi explains नास्ति काः as नास्ति परलोको नास्ति दत्तं नास्ति दुर्तं इत्येवं स्थितप्रज्ञाः ।

6. पाखण्डिनः—*i. e.* following a course of life not favoured by the three Vedas, nor followed by or approved of the scholars in these. The same word occurs again in verse 192 of the Vyavahāra Adhyāya where it is enumerated in juxtaposition to नैगम, and *Vijñāneśvara* explains the two terms thus:—नैगमाः—ये वेदस्याप्तप्रणतिवत्त्वेन प्रामाण्यमिच्छन्ति पाशुपतादयः । पाखण्डिनो ये वेदस्य प्रामाण्यमेव नेच्छन्ति नग्नाः सोमतादयः ।

7. Ch. IV. 196.

cruel¹ disposition, is solely intent on attaining his own ends, dishonest, falsely gentle, is one who acts like a crane."

Those who resort to what is forbidden are those "Who follow forbidden occupations", *Bidala* means a cat; its vow *i. e.* nature; one of whom it is, such a one is he who has the cat's vow. His characteristics have been stated by *manu*², "One who, ever covetous, with religion displayed on his flagstaff, a hypocrite, a deceiver of the people, intent on doing injury, (and) a detractor of the merits of all men, one must know to be one who acts like a cat." *S'athah*, dishonest *i. e.* everywhere crooked. With these since an association (even) is prohibited, it follows that one should not himself become like them.

Virmitrodaya.

The Author mentions those from whom money may be sought
Yājñavalkya, Verse 130 (1).

Kṣudhā 'with hunger' *i. e.* with a desire for eating. This is only indicative; by cold and the like cause should also be understood; *sīdan*, 'afflicted,' *i. e.* suffering; *rājño*, 'from the king' whose good character is known; *antevāsino*, 'from an apprentice,' as will be hereafter defined; *yājyāt*, 'sacrificer' who deserve to have a sacrifice performed for them by a priest, *dhanamanvichhet*, 'money should be sought' *i. e.* the meaning is, may be taken.

Moreover

Yājñanvalkya, Verse 130 (2).

Dambhi, 'hypocrite,' with a view to deceive people, one betaking to the performance of duties; *haitukah*, 'sceptic', on the strength of bad reasoning one creating doubts in others in regard to all ritual performances under Vedas and the others; *Pākhāndi*, 'a heretic', *i. e.* performing *vratas* not approved by those who are conversant with the three lores; *bhavarṇit*, 'who acts the policy of a crane,' has thus been defined by

1. नैऋतिकः—निष्कृतिर्निष्ठुरता तया चरति तत्पधानो—असम्यग्भाषी । अलीकविनीतः अयति प्रथयं नम्रतां कार्यं तु व्याधानकः । At the end of his gloss Medhātithi puts the question, what then is the difference between a वैदालव्रतिक and a वक्वतिक ? and the answer given by him may be noted—अयं स्वार्थसाधनपरो नान्यस्य कार्यं विहन्ति (for वक्का हि मत्स्यान् गृह्णन्तो जलचरेष्ववज्ञां दर्शयन्ति । अयं च मत्स्यग्रहणमुद्धय एव), पूर्वस्तु (*i. e.* वैदालव्रतिकः) मात्सर्योत्सवार्थ-सिद्धावसत्यामपि परस्य नाशयति..

2. Oh. IV 195,

Manu¹: "With a downcast look (as if) doing nothing, (but) solely intent
5 on attaining his own end, a rogue, falsely modest, such a one is instanced
as one acting the policy of a crane."

These, in all observances, whether *laukika* or *waidika* a *śnātaka*
should avoid *i. e.*, drop. By the use of the word *cha*, 'and', are
included the *vikarmasthas*, 'following forbidden practices' &c. For Manu²
10 also: "Heretics, those who follow forbidden occupations, imposters,
rogues, sceptics, and those who act the policy of a crane, one must not
honour even in speech". Similarly³: "One who with religion displayed
on his flagstaff, ever covetous, a hypocrite, a deceiver of the people,
intent on doing injury, a detractor from the merits of all men, one
15 must know him to be one who acts like a cat". (130).

Yājñavalkya, Verse 131.

Wearing white garments, having his hair on the
head, the beard, and the nails cut down, one should be clean;
one should not eat in the sight of the wife, nor with a
5 single cloth, nor sitting together⁴. 131

Mitākṣharâ.—Moreover, white *i.e.* washed clothes, garments.

Page 38. He who wears such is *ṣuklâmbaradhara*,
wearing white garments. The hair, the hair on the
head, and the nails make up the compound, hair,

10 hair on the head, and nails. He who has kept, *low*, *neecham i.e.* by
cutting his *hair, hair on the head, and the nail*, *Kesâmasrunakham*,
such a one, as so described.

1. Ch. IV 196.

2. Ch. IV 30.

3. Ch. VI 195.

4. Cf. Manu Ch. IV. 35, 43. Here there is some confusion of
construction. Apparently the meaning and import of the second half is that
one should not eat within the sight of the wife nor in the same cloth, nor in
the same seat. The Mitākṣharâ readings are न चैकवासा, न संस्थितः उद्वितः अश्रीयादिति
संबध्यते *i. e.* not sitting together, but after getting up, one should eat. This
sounds rather queer. It appears to be a copyist's mistake in writing उद्वितः after
संस्थितः—which sounds like a different reading—as part of the text itself—the
last four letters of the verse according to this reading would be न चोद्वितः,
instead of न संस्थितः.

S'uchiḥ, *clean*, internally, extremely as well, by bathing, besmearing with unguents, and garlands etc. As says **Gautama**¹ "The Snātaka shall be always pure, sweet-smelling, and bathe regularly²."

The injunction as to sweet-smellingness itself implies a prohibition of scentless flowers for the garland. So also **Gobhila**³ 5
"He should not wear a scentless wreath except when it is a wreath of gold and gems." A Snātaka should always be so.

This, moreover, when there is possibility; as it has been said⁴:
'Never should one wear tattered or soiled clothes, especially when there is wealth.' 10

Na, *nor*, moreover, **bhâryâyâ dars'ane**, *in the sight of the wife, i. e.* when she is standing before him, **as'niyât**, *should one eat*, for fear of begetting an unvirile offspring. For, the **S'ruti**. "In the vicinity of the wife one should not eat; unvirile offspring is produced". Therefore eating in company with her has been 15
even from a distance⁵ dispelled.

Na chaikavâsâḥ³ **na sansthitah**, *nor with a single cloth, nor sitting together*. After getting⁶ up one should eat. Thus appears to be the context.

Yājñavalkya, Verse 132.

20

Never should one resort to a risk, nor wantonly speak unpleasantly : never also hurtful, nor untrue, nor ever should he be a thief, or a usurer. 132.

Mitākṣharâ.:—Moreover, on any account **sansāyam**, *risk*, an act involving danger to life, **na prapadyeta**, *never should one* 25
resort to, i. e. do; such as going to a region infested by tigers, thieves, etc.,

1. Ch. IX. 2-3.

2. स्नानशील, i. e. bathing as a matter of habit.

3. III. 5. 15-16.

4. Manu Ch. IV. 34.

5. दूरदेव निरस्तम्—This has been rendered literally above. The idea is that even a suggestion of that kind is inadmissible.

6. See note out 4 out 334, उल्यितः getting up' i. e. (it appears) if he was lying down.

akasmât, wantonly i.e. without a cause even a little, harsh apriyam, unpleasant, i.e. causing pain, words, na vadet, one must not speak. Na Châhitam nânṛtam wâ, nor also hurtful nor untrue either, though pleasant. By Cha, and, is included impolite, loathsome speech; one must not wantonly utter; this is the context.

This, moreover, excepting in joke &c., since it has been stated 'With a preceptor also a joke may be indulged, excepting a crooked one'. Na, never, moreover, stenah, a thief, i.e. the taker of another of that which was not given; one must not be, one who earns a livelihood on interest which is prohibited is a usurer, Na wârdhushî nor should one be a usurer. (132).

Viramitrodaya.

Moreover

Yājñavalkya, Verse 131 (1).

Sukle, 'white', ambare 'pair of cloth', i. e., wearing cloth; one who wears, is a S'uklâmbaradharaḥ, 'white-cloth-wearer'. This, moreover, when there is possibility; vide the text²⁹: "Never should one wear tattered or soiled clothes, especially when there is wealth,"; down are cut by whom; such a one. S'uchiḥ, 'clean,' i. e., should have internal and external cleanliness. This is the import.

Yājñavalkya, Verses 131 (2), 132.

Moreover.

Bhāryādarśane, 'in the sight of the wife', i. e., when he is being observed by the wife. Some say 'while seeing the wife.' Sansthitah, 'sitting', i. e., standing up. So also S'ruti: "In the vicinity of the wife one must not eat; unvirile might be the progeny," so does it declare; 'should eat' is connected with all the three also. 131 (2).

Sanśayam, 'risk' i. e., involving the risk of the loss of life, e. g., going to a region infested by robbers, tigers, and the like; one must not do such an act; akasmât, 'wanton', without a scientific reason; apriyam 'unpleasant' at the hearing, causing pain to another; such a speech one must not utter; ahitam, 'hurtful' i.e., yielding an undesirable result; anṛtam, 'untrue' i. e., false, speech one must not utter. 'Wantonly' and 'should speak' are connected with all the three. By the use of the word cha, 'and also', is included a speech pointing to the sin of another and the like. The word eva, 'ever' always indicates a rule; therefore, one taking another's property not approved by the Śāstra is an usurer. "Having obtained an equal

price, one who offers it at a higher price, he indeed is called a usurer, as also he who invests at interest" thus has he been characterised by Yama. At some place, the reading is *wārdhughī*. (132).

YĀJÑAVALKYA, Verse 133.

Wearer of gold,¹ and of the Brahma thread, having 5
a bamboo, and with the *kamandalu*², one should circumambulate by the right side, the Gods, the earth, the cow, the vipra, and the trees. 133.

Mitākṣharā.—Moreover, Dākshāyana *i. e.*, gold. He who has it, is dākshāyana, the *wearer of gold*; the Brahma-thread, 10
i. e., the sacred thread; he who has it, is Brahmasutri, *wearer of Brahma-Sutra*; should have a bamboo stick, should have the *Kamandalu*; thus should everywhere be connected. Here the repetition again of the sacred thread, although mentioned already in the chapter on Brahmachāri, is with a view to indicate (the taking of) 15
a second; as has been said by Vasistha.³: "For the Snâtakas, however there shall always be an inner cloth, as also the upper one, two sacrificial threads, a staff, and a *Kamandalu* with water".

Moreover, although generally it has been stated that he should be a wearer of gold, still the holding of the *Kamandalu* must be 20
done as Manu⁴ has stated. "One should carry a staff of bamboo, and the *Kamandalu* full of water, the sacred thread, a handful⁵ of the *darbhas*, and a pair of bright golden ear-rings."

1. The gold here referred to is in the form of earring as is made clear by Manu Ch. IV. 36. quoted in the Mitakṣharā below. Viśvarupa quotes the following मन्त्रवर्णः "न तद्रक्षांसि न पिशाचास्तरन्ति । देवानामोजः प्रथमं ह्येतद् यो विभर्ति दाक्षायणं हिरण्यम्" इति.

2. See Medhâtithi on Manu Ch. III. 36. उद्धृतोदकेन शौचस्य विहितत्वात् आधारापेक्षया कमण्डलुर्नियम्यते । स च तुल्यकार्यत्वात् कलशादीन् निर्वर्तयति न कुण्डलकरंकादीन् । and further on after referring to the text by Baudhāyana, he observes, आकारविशेष-निमित्तश्चायं शङ्को न जातिमाद्रियते । अतो मृन्मयस्य, सौवर्णस्य, राजतस्य वा.

3. Ch. XII. 14.

4. Ch. IV. 36.

5. वेद—वेदो दर्भशृङ्गः. Medhâtithi.

Similarly, *devam*, god, *i. e.*, the worship of god, *mṛd*, the earth *i. e.*, taken up from a holy place, *gām*, the cow, the "Brāhmaṇa," and also *vanaspatin*, the trees, such as the¹ *As'vattha* and the like others which *pradakṣhiṇam kuryât*, one should circumambulate by the right side *i. e.* these he should pass on by keeping these to the right. Similarly also where four roads meet. As has been ordained by *Manu*². "The earth, the cow, an idol, a Brāhmaṇa, clarified butter, honey, a cross-way, one should circumambulate by the right as also well known trees."

10

Viramitrodaya.

Yājñavalkya, Verse 133 (1).

Moreover, *Dākṣhāyaṇam* means gold; *brahmasutram i. e.* the sacred thread; *veṇuh*, 'bamboo' *i. e.* the bamboo staff, and *Kamaṇḍalu i. e.* with water. The purport is that when possible one should always hold all these four. Moreover, this is only indicative. For says *Manu*³: "One should carry a staff of bamboo, and with water the *Kamaṇḍalu*; also the sacred thread and the *Veda*, and a pair of bright gold earrings". Thus, therefore, the word *dākṣhāyaṇa* is also indicative of the *Kamaṇḍalu*; *Veda* means the handfull bundle of the darbhas. Here the mentioning a second time of the sacred thread although stated in the chapter on the celibates, is with a view to indicate a second sacred thread; as says *Vasiṣṭha*⁴. "For the *snātakas* shall be a second inner cloth, as also the upper one, the sacred thread, the staff, and full of water the *Kamaṇḍalu*" 133 (1).

25

Yājñavalkya, Verse 133 (2).

Moreover, *Devam*, 'Deity', *i. e.* the worship of the god such as the *linga* of god *śiva* and the like; *mṛdam*, 'earth' *i. e.* lifted out; *gām*, 'cow', *vīpram*; and *vanaspatim*, 'tree'. On an occasion of passing near these, one should circumambulate by the right. *i. e.*, putting to the right, one should proceed. 133 (2).

30

YĀJÑAVALKYA, Verse 134.

Never must one ease himself in the river, the shade, the road, the cattle-shed, water, or the ashes, nor facing the fire, the Sun, the Moon, the twilight, the water, a woman, or the twice-born. 134.

35

1. The Pipal tree—*Ficus religiosa*.

2. Ch. IV. 39.

3. Ch. IV 36.

4. Ch. XII 14.

Mitākṣharā.—Nadyâdishu na mehet, *never must, one in rivers and the like ease himself i. e.,* one should not

PAGE 39.* void urine or ordure. Similarly also in the cemetery etc. As says S'ankha:—"Never must one ease himself on coudung, ploughed or sown land, green grass, a funeral pile, cemetery, road, the threshing floor, hill, and sands by the rivers; because they are the support of created beings."

5

So also towards fire and the like *i. e.,* facing the fire and the like, one must not ease himself. Nor even while looking at these, As says Gautama.¹ "Never either facing the wind, fire, Brâhmaṇa, the Sun, water, images of the gods, cows, or within sight of these shall one eject urine, fæces, or (other) impurities (12). Nor must one stretch out his feet towards divine beings. (13.)"

10

Excepting these places, after covering the ground with unsacrificial grass one may void urine or ordure; as has been said by Vasistha². "Wrapping up his head and covering the ground with unsacrificial grass he may void urine or ordure."

15

Yājñavalkya, Verse 135,

One must not look at the Sun, nor at a naked woman who is just released from sexual intercourse, nor at urine or fæces, nor when unclean, at the Râhu and the stars. 135.

20

Mitākṣharā.—"One must never look at the Sun", although this has been generally stated still looking at the Sun when rising, setting, or eclipsed by Râhu, or reflected in water, when it has reached the middle of the day, only has been prohibited; not always. As has been said by Manu³: "One must not observe the Sun while rising, nor at any time while setting, nor eclipsed or reflected in water, nor when it had reached the middle of the sky".

25

1. Ch. IX. 12-13.
2. Ch. XII. 13.
3. Ch. IV. 37.

One must not look at a "naked woman" except at the time of intercourse. As says Âs'valâyana.¹ "One must not look at a naked woman except at sexual intercourse."

5 *Saṅsṛṣṭamaithunâm, released from sexual intercourse*
i. e., who has finished sexual intercourse. After the intercourse even a non-naked, one must not look at.

By the word **Cha**, *and*, when she is engaged in eating etc. As has been said by **Manu**²: "One must not eat in the company with the wife, nor should one look at her, while she is eating, nor
10 while sneezing, yawning, or sitting at ease. (43). Never while she is colouring her eyes with collyrium, nor when anointed or uncovered, nor while she is bringing forth (a child) must the best of a Brâhmaṇa desiring good see her. (44)."

Nor also should one look at urine and ordure. So also while
15 unclean, one should not look at the Râhu and the stars. By the use of **cha**, *and also*, is intended that one should not look at his reflection in waters, vide this text³:—"Nor should one look at one's own form in water; this is the settled rule." (135),

Viramitrodaya.

20 Yājñavalkya, Verse 134, 135.

Moreover *Nadi*, 'river' *i. e.*, its bank, since a separate mention of the water has been made; *Chhâyâ*, 'the shade' *i. e.* which is resorted to by a traveller and the like; *vartma*, 'road', the way; *goṣṭhâṁ*, 'cattle-shed', *i. e.* generally the resort for shelter by cows; *ambu*,
25 'water', *bhasma*, 'ashes' is well known; in these, *na meketa* never must one ease himself; (134)

Sandhyâ 'the twilights', *i. e.* the principal. The prohibition, however, extends to the voiding of ordure in the twilight. (134).

Arkam, 'the sun', in the state of rising &c. so says **Manu**,⁴
30 "One must not abserve the sun while rising, nor at any time, while

1. Gr. S. III. 9. 6. The full sutra is न नक्तं स्नायात् । न नमः स्नायात् । न नमः शयीत । न नमः क्षियमीक्षितान्यत्र भैथुनात् । वर्षति न धावेत् ।

2. Ch. IV. 43-44.

3. Manu Ch. IV. 38.

4. Ch. IV. 37.

setting, nor when eclipsed, or reflected in water, nor when it had reached the middle of the sky.”

From the text of A's'valāyana':—"Except when having an enjoyment oneself, one must not look at a naked woman at any other time than the intercourse". *S'anṣṛṣṭāmaithundm*, 'means who has just given up the intercourse' *i. e.* who had very recently had intercourse. From the use of the word *cha*, 'and also', the wife while having meals &c. So also Manu:⁵ "One must not eat in company with the wife, nor should one look at her while she is eating, nor while sneezing, or yawning, or sitting at ease. Never while she is colouring her eyes with collyrium, nor when 10 annointed, or uncovered, nor while bringing forth (a child) must the best of a Brāhmaṇa desiring good see her".

Urine, or, fæces, also, one must not look at after easing, *vide* the text: "After easing oneself, one must not look at the voidance of urine or ordure". By the use of the word *cha*, 'and', one's own reflection in 15 water, *vide* the text:³ "Nor should one look at one's form in the water; this is the settled rule". *Asuchiḥ*, 'unclean', *i. e.* while contaminated on account of urine &c., one must not look at Rāhu and also the stars. (135).

Yājñavalkya, Verse 136.

'This my thunderbolt'¹ &c.' thus the entire hymn 20 should one utter, when it is raining, one should⁵ go uncovered; and also one should not sleep. (136).

Mitākṣharā.—Warshati sati, while it is raining, ayam me vajrah pāpmānam-apahanti, may this thunderbolt kill my evilwisher 25 one should utter loudly this Mantra.

Aprāvṛto gachchhet, one should go uncovered, *i. e.*, one should go without covering, *vide* the prohibition (in the text)⁶ "Nor should one run when it is raining". Na cha pratyaks'irāḥ swapyât, and one should not sleep with the head towards the west.

By the use of the word *cha*, and, is meant that one should 30 not lie naked. *Vide* the text—"Nor one alone in a solitary house,

1. Gr. S. III. 9. 6. 2. Ch. IV. 43-44. 3. Ch. IV. 38.

4. See Parasara Gr. S. II. VII. 7. वर्षत्यप्रावृते व्रजेत् अयं मे वज्रः पाप्मानमपहन्ति ।

5. Mr. Mandlik translates 'he should not go unclothed,' apparently he takes the न as applicable for both गच्छेत् स्वपेत्.

The Mitākṣharā does not interpret it in that way, nor the Viramitrodaya also.

6. Manu Ch. IV. 38.

nor¹ naked, should one sleep” As also of **Manu**²: “one should not sleep alone in a solitary house.”

Viramitrodaya.

- Moreover, when it is raining from the sky, *apavrto*, ‘uncovered’,
 5 *i. e.* not covered. *ayam me vajram pāpmānamahanat* ‘may this thunderbolt destroy my enemy’ thus repeating the entire *mantra*, one should proceed, and should not, however, run, vide the text¹: ‘Never should one run when it is raining’. Similarly, *pratyakṣīrḍh* ‘with head towards the West’
 10 *na swapet* ‘one must not lie’ *i. e.* one must not go to sleep. By the use of the word *cha*, ‘and’ is also included one with his head turned towards the north, for the *Mārkaṇḍeya Purāṇa*² also: “to the west, terrible anxiety; similarly, loss, or death towards the North.” *Hārta* “Not with the head towards the North, nor to the West”.

Yājñavalkya, Verse 137.

- 15 Spittle, gore, ordure, urine, and semen, these one must not throw in waters. One must not warm his feet at the fire, nor must one cross it. 137.

- Mitâkṣharâ.**—*Sthivanam*, spittle, an excreta, *asṛk*, gore
i. e., blood; *s’akṛt*, ordure *i. e.*, faeces; the rest are well known;
 20 these *apsu na nikṣhipet*, one must not throw in waters. Similarly as to chaff and the like also. As says **S’ankha**: “Chaff, hair of the head, faeces, ashes, bones, phlegm, nails, hair of the body, one must not throw into water, nor should one strike water with hand or feet.”

- 25 **Agnau cha pādān na pratāpayet**, one must not warm his feet at the fire. Nor also must one go across, *langhayet*, the fire.

- By the use of the word *cha*, and, is meant that one should not throw spittle and the rest into the fire; and
 PAGE 40. * blowing with the mouth &c., one must not do at
 30 the fire. To that effect **Manu**³: “One must not blow the fire with the mouth, nor should one look at a naked woman;

1. See *Aśvalāyana Gr. S. III. 9. 6.* quoted above.

2. *Ch. IV. 5.*

3. *Ch. IV. 53-54.*

one must not throw an impure¹ substance into the fire, nor warm his feet at it. (53). Also one must not place it below,² nor must one cross over it, nor also should one place it towards the foot; and one must not act to the detriment of living beings.” (54).

Viramitrodaya.

5

Yājñavalkya, Verse 137 (1).

Moreover.

Shthivanam, ‘spittle’ *i. e.* excreta by the mouth viz. saliva and the like; *asṛk*. or blood; *s’akṛt*, ‘ordure’, *i. e.* fæces, the urine, and the semen are well known. Somewhere ‘*viṣṭāṇi*’, ‘poisons’, is the reading. Thus, poisons, natural as well as artificial. These one must not throw into the water. 10

Yājñavalkya, Verse 137 (2).

And again

Agnaḥ, ‘in the fire’ *i. e.* towards the fire, the stretching of feet must not be made. *Enam*, ‘this’ *i. e.* the fire, one must not ‘cross’, *langhayet*. By the use of the word, *cha*. ‘and’ are included blowing with the mouth, and other acts. So also *Manu*! “One must not blow the fire with the mouth, nor should one look at a naked woman; one should not throw an impurity into the fire, nor must he stretch his feet into the fire (53). 20 Also, he must not place it below (him), nor should he cross it; and he must not place it towards the feet, nor should he do anything detrimental to living beings. (54)

Yājñavalkya, Verse 138.

Water one must not drink out of his joined palms; 25 nor should one waken the sleeping; one must not play with dice, or with acts destructive of *dharma*; nor should one lie down with the diseased. 138.

Mitākṣharâ.—*Jalamanjalînâ*, water out of joined hands, *i. e.*, with the two hands put together, *na pibet*, one must not drink. 30 The mention of water is indicative by implication of all⁵² drinkable substances.

1. Ch. IV. 53–54 *Medhâtithi* adds, while seated on a cot or bedstead, one must not place fire below *e. g.* in a grate.

2. *पेयमात्र*—all imaginable substances which are drinkable.

Him who is superior to oneself in learning etc., *s'ayānam*, *na prabodhayet*, while he is sleeping one must not waken, vide the special rule¹: "One must not waken one who is his superior."

Akṣhādibhirna kridet, one must not play with dice, and
5 the like; *dharmaghñaiḥ*, with acts destructive of dharma, such as destruction of cattle and the like, *Vyādhitaiḥ*, with the diseased i. e., suffering from fever etc., in one place, one must not lie down *na samviśet*, i. e., must not sleep.

Viramitrodaya.

10 *Anjalina*, 'with joined hands', i. e. with the two hands pu, together; *jalam na pibet*, 'one should not drink water'; *s'ayānamt* 'asleep', i. e. when sleeping, *na prabodhayet*, 'should not waken', i. e. should not disturb him in sleep. Moreover, *akṣhaiḥ*, 'with dice', *na kridet* 'one must not play', *dharmaghñaiḥ*, 'destructive of the dharma', such as the
15 degraded and the like, *vyādhitairēvā*, 'or with the diseased', *na s'ayeta*, 'one must not sleep'. This is the meaning. Some², however, construe it as, 'one must not play with such as are destructive of dharma.' (38)

Yājñavalkya, Verse 139.

20 One must avoid forbidden acts, the smoke of the dead, crossing the rivers, and resting on hair, ashes, chaff, charcoal, and potsherds. 139.

Mitākṣharā.--Acts opposed to, *viruddham*, the usage of the country, the village, or of the family, one must avoid, *varjayet*; *pretadhūman cha*, and also the smoke arising from the dead;
25 crossing the river by swimming, one should avoid; this is the context.

Kes'ādīṣhu sansthitim, sitting on the hair &c., one should avoid. By *cha*, and, is meant, also upon bones, cotton, and impure objects,

Viramitrodaya

30 Moreover,

Here, acts not particularly prohibited, but proscribed by Manu³ &c., e. g. in 'one must not cut the nails, the hair' and the like, and an act

1. Manu Ch. IV.

2. Apparently this has a reference to the *Mitākṣharā*. This and other references are helpful in determining the dates of both the authors.

3. Ch. IV. 75.

which is opposed to the usage of the country, or of the family, one must avoid. *Pretadhūman* 'smoke of the dead' i. e. contact with the smoke from (the burning of) the dead body; with the arms, *naditaram* 'crossing the river', as also sitting on the hair &c. one should avoid. This is the meaning. By the use of the word *cha*, 'and,' are added the cotton, bones &c. So also *Manu*': "One should not rest on the hair, nor the ashes, charcoal, or the skull bones, nor cotton, and bones, nor the chaff, if one desires to live a long life".

Yājñavalkya, Verse 140.

One must not report a sucking cow, nor must one enter anywhere by a non-passage; one must not accept from a king who is covetous, and who transgresses the *S'āstrā*. 140.

Mitākṣharā.—A cow drinking the milk etc. of another, one should not report to another, nor also should he ward her off; *adwāreṇa*, by a non-passage i. e., in a bad way, at any place i. e., in a city, village, or a temple, *na praviśet*, one must not enter; nor also, *na cha*, should one accept, *pratigṛhṇīyāt* from a king, *rājñāḥ*, who is miserly and acts in transgression of the *S'āstra*. (140).

Viramitrodaya.

And also, *dhayantīm*, 'sucking', i. e. feeding the calf, *gām*, 'a cow', of another *nāchakṣhita* 'one should not report' i. e. one should not tell another. *Advāreṇa* 'through a non-passage' i. e. by a non-entrance i. e. not used by the people, one should not enter a village, or a town and the like. '*Uchchhāstravartināḥ*,' of one who has transgressed the *S'āstra*, i. e. who has overstepped the limits of the *S'āstra*; *lobdhasya* 'covetous' i. e. even when there is wealth, one who does not wish to spend, *rājñāḥ*, 'from a king', i. e. from a Kṣatriya ruler of men, one must not accept a gift. (140).

Yājñavalkya, Verse 141.

As regards receiving a gift, the butcher, the wheelman, the flag-man, the prostitute, the king; blemished ten times are these, than each one preceding in the order. 141.

Mitākṣharā.—Pratigraheṣhu, as regards receiving gifts, also as to those obtainable, the five beginning with the butcher, and the rest, pūrvasmāt purvasmāt, than each one preceding each one succeeding is das'aguṇam duṣṭaḥ, ten times blemished.

- 5 Sūnā Means slaughtering of animals; one whose profession is this, is Sūni, the butcher. One whose occupation is the butchering of animals; chakree the wheelman i. e., oilman; dhwaji flagman¹ i. e., wineseller; vesyā. the prostitute i. e., a public woman; narādhipaḥ, the King, has been defined before.

10

Viramitrodaya.

The Author points out the extreme prohibitedness of the acceptance of a gift from the king as aforesaid

Yājñavalkya, Verse 141.

- Sūnā, is the place for butchering animals; there, one appointed
15 for butchering is the sūni, 'the butcher'; chakri, 'the wheelman' i. e. the oilman; dhwaji,¹ 'the flagman' i. e. the wine-seller; ves'yā, 'a prostitute', i. e. a woman living by prostitution; narādhipaḥ, the 'ruler of men' i. e. the annointed kṣatriya, particularly having the aforestated faults of covetousness &c. These pratigrahe 'in the matter of acceptance of gift'
20 having been reduced to a state of unacceptableness pūrvāt pureāt, 'than each one preceding', das'aguṇam, 'ten times', yathottaram 'in the succeeding order', duṣṭaḥ 'are blemished' i. e. beget sin for the acceptor.

- So also Manu²: "One wheel³ is equal⁴ to ten slaughter-houses; a flag¹ is equal to ten wheels; one prostitute is equal to ten taverns,
25 and a king is equal to ten prostitutes (85). A butcher who keeps ten⁵ thousand slaughter houses, a king is equal to him; the acceptance of a gift from him is terrible (86) He who accepts from a king who is covetous and who acts contrary to the s'āstra, he in succession goes to these twenty-one⁶ hells (87); viz., Tāmisa,⁷ Andhatāmisa, Mahā-

1. Mark here the expression चञ्जी. It has a reference to the mark of a flag indicative of a wine-shop; a tarern. चञ्ज means the sign of a tavern.

2. Ch. IV.85-91.

3. चक्रं i. e. of the oilman; the oil-press;

4. i. e. as bad as.

5. Another reading is शतसूतासहस्राणि.

6. Medhātithi says the figure twenty-one is only indicative.

7. तामिस्र-The hell where pitch darkness prevails. The twenty-one hells mentioned above and with Karaka.

raurava, Raurava, the Kālasutra hell, as also the Mahānaraka, (88); the Sanjivana, Mahāvichi, Tapanā, Sampratāpana, Sanghāta, Sakākola, Kuḍmala, Pātamtṭikam (89), Lohas'ankha, Rjisha, Panthāna, the S'ālmali¹ river, Asipatravana, Loha² and the Karaka (90). Knowing this, learned Brāhmanas, who study the Vedas, desiring bliss after death; 5
do not accept gifts from a king. (91).

The Author describes the rules regarding study

Yājñavalkya, Verse 142.

Of the *Adhyāyas*, the Upākarma on the *S'rāvani* or by the *S'ravana*, or the *Hasta*; but if the herbs³ have appeared, 10
on the fifth of *S'ravana*. 142.

1. शाल्मली is the river of hell.

2. लोह and करक are to be taken as two separate. Buhler has taken the two together as लोहकरक which would not make up the number twenty-one.

3. औषधिमवे *i.e.* When vegetable growth appears to sprout up. This has really a reference to the first sprouts of the future crops, when all the agricultural operations have the first sign of fruition, a convenient interval is then available for resuming study. This probably was the beginning of the educational Term. India is an agricultural country, and the Indo-aryas a pre-eminently agricultural race. This period of an interval after the agricultural operations of preparing the ground by burning, turning, sowing-primary and by transplantation-when the sprouts begin to grow up, there is a convenient respite until the crops appear and are ripe for gathering. This interval was inaugurated by the उपाकर्म ceremony of commencing the study and of refreshing those which had been blurred by time. अधीतानां छन्दसां अध्येष्यमाणानां च अस्थानोच्छ्वासादिजनितयातयामता निरासेन आप्यायनद्वारा पवित्राङ्गणेः सह वेदोपाकर्मण्यै कर्म करिष्ये was the संकल्प devised to suit the beginner as well as the old student rejoining the academy after the vacation. That this was primarily meant for members of an academy is clear. But as Brāhmaṇas as a class were intellectual students, the beginning appeared to have been performed in great eclat the whole clan gathering together. As seasons vary with regional variations, the appearance of sprouts must vary accordingly, and so alternative periods of आषाढ, श्रावण, and भाद्रपद have been given for the commencement of this ritual, the central text marking the commencement being common to all viz. the औषधिमव 'appearance of the sprouts' The interval following this viz of about four months was usefully availed of by past students for revising and refreshing the past studies until the month of वैश्व or माघ when the उत्सर्जन *Utsarjana* (giving up) is to be performed. These two performances which were intended to be observed *en masse* and are generally so observed mark an important period in the routine of the year of an Arya's life. Not only the Gods

Mitākṣharā—What are studied are (known as) **adhyāyas** *i. e.* the Vedas; of these the **upākarma** *i. e.* the beginning, one should perform upon the appearance of the herbs, on the full-moon day of the month of *S'rāvaṇa*; or on a day which is in conjunction with the

5 *S'ravaṇa* constellation, or on the fifth day, when in conjunction with the asterism of *Hasta*, according to the rules of one's own *Grhya*.

When, however, in the month of *S'rāvaṇa* the herbs do not appear, then one should perform it in

Page 41* the month of *Bhādrapada* on the asterism of

10 *S'ravaṇa*.

After that, for four and a half months, one should study the Vedas. So also **Manu**¹:—"On the *S'rāvaṇa*, or on the *Praush̥thapadi*, having performed *Upākarma* according to the prescribed rules, a *Brāhmaṇa* should attentively study the Vedas for five months and

15 a half."

Viramitrodaya.

Now the Author mentions the ritual which is part of the study of the Vedas, and called the *Upākarma* and the *Utsarga* also

Yājñavalkya, Verses 142.

20 Those which are studied are *adhyāyas i. e.* Vedas; the ritual in connection with these is known as the *Upākarma*, on the *S'rāvaṇi i. e.*, on the full moon day of the month of *S'rāvaṇa*, or on a day having the *S'ravaṇa* constellation, or on the fifth day of *S'rāvaṇa* having the *Hasta* constellation, people should perform according to the ritual prescribed in

25 one's own *grhya*. *Oṣadhībhāva*, 'the appearance of the herbs' goes after all the four; its meaning is, the appearance of tender blades of the paddy and other crops. By the word *tu*, 'if', is intended that when in the month of *S'rāvaṇa* there is the appearance of crops, any other time for the *Upākarma* is excluded. When, however, in the month of

30 *S'rāvaṇa*, owing to want of showers, there is no appearance of crops, then in the month of *Bhādrapada*, on a day with the conjunction of the

directing the showers and other blessings of life are worshipped, but a very prominent part has been assigned to the *Ṛṣis* in the *Yajurveda* ritual; for, beginning with the primeval patriarchs, a long line of persons eminent in their own sphere of intellectual and other activities is remembered and homage done to all, the list concludes with his own ancestors in the paternal and maternal line.

S'ravaṇa asterism, or on the full moon day, that should be performed. So the Bawh̥reha-gr̥hya-parīśiṣṭa: "Owing to want of showers, if crops do not appear in that month then in the month of *Bhādrapada* on the *S'ravaṇa* constellation, that is intended". Manu¹: "On the *S'rāvāṇi*, or on the *Proṣṭhāpadi*, having performed the *Upākarma* 5 according to the prescribed rules, a Brāhmaṇa should attentively study the vedas for five months and a half." Thus is the interpretation of the author of the *Mitākṣharā* and others.

Really, however, by regard to the difference of the *S'ākhās* this is an adjustment of the optional rule, vide the text: "Upākarma is, however, 10 performed respectively by the followers of the *Sāma*, R̥K, and *Yajurvedas* on the *Hasta*, *S'ravaṇa* and the *parva* when these do not have any conjunction of Stars." Thereby the *Hasta* of the *Bhādrapada* for the *Sāma* singers, the *S'ravaṇa* of *S'ravaṇa* for the followers of the *R̥gveda*, and when that is not possible *S'ravaṇa* in *Bhādrapada*; but for the *Yajur-* 15 *vedis*, however, the *S'rāvāṇi*; when that is not possible, the fifth of the first half of *S'ravaṇa*. There also when these are not possible, that *Bhādrē* (purnimā), stated by Manu is the time for *Upākarma*. "The conjunction of the constellation of *Hasta* is not intended on Panchami." So also *Vṛddha Gārgya*: "If the *S'ravaṇa* constellation be affected by 20 a *parva*, or bad star, or by a conjunction, the *Upākarma* may in that case be on the fifth of the bright half of *S'rāvāṇi*; or even if a *sankramaṇa* or eclipse happen to be on the *Purnimā* the *Upākarma* should be performed on the fifth by the *Vājasaneyis*".

For the *Yajurvedi*'s *Baudhāyana* mentions also another time: 25 "On the *Purnamāsi* of *S'rāvāṇi*, or of *Āśādhā* having performed the *Upākarma* one should study".

In *Bhaviṣyottara*: "On the *Upākarma* day has been prescribed the *tarpaṇa* of the *ṛṣhis*, one should perform along with the Brāhmaṇas by contemplating gods with devotion." Also: "When the sky is 30 covered with clouds, oh Pārtha! and the bottom of the Earth is muddy, when at the end of *S'rāvāṇi* on the *Purnamāsi* the day dawns, the wise man should perform the bath according to the ritual of the *S'ruti* and the *S'mṛti*; then to the gods as also to the *Ṛṣhis* one should offer *tarpaṇa* with good water; for the *Upākarma* as well as for the *Utsarga* 35 having gathered together at the proper time, one should prepare *Ṛṣhis* of the *darbha* and then offer them the *tarpaṇa*. Again having prepared the seven *Ṛṣhis* beginning with Gautama, and having worshipped them according to capacity, offer them *tarpaṇa* and exalt the family". *Vanśam*, family i. e., the family of the *Ṛṣhis*; *Uddharet*, 'exalt' i. e., repeat. 40

- The Chḥandogapariśiṣṭa: "While the *Rṣhis* are being sprinkled, one who, resorting to the intervening space, drinks by receiving on his body the sprays of water discharged by the assembly, surely the water also for gods, Brāhmaṇas and their descendants &c. and the Śūdras and others, will bring them even the other-worldly fruits; there is no doubt about this." 'Drinks' *i. e.*, receives; 'assembly' *i. e.*, the people collected for making the *tarpana*; 'Intervening space' *i. e.*, the place between people making the *tarpana* and the effigies of Gautama and others made out of *Kuśa* grass. Here in the matter of falling in the middle, the *S'udras* also have the privilege. (142).

The period for the ritual of *Utsarjana*

Yājñavalkya, Verse 143.

- Of the month of *Pauṣa*, on the *Rohiṇi* asterism, or on the eighth day, at a watery place, one should perform the *Utsarjana* of the Chḥandas, outside according to rules. 143.

Mitākṣharâ.—*Pauṣa māsasya rohiṇyâmaṣṭakâyâm wâ*, of the month of *Fauṣa* on the *Rohiṇi* asterism or the eighth day, *bahih*, outside the village near the water.

- Chḥandasâm, of the *Chḥandas*, *i. e.* the *Vedas*, according to the rules ordained by his own *Gr̥hya*, *utsargam kuryât*, one should perform the *utsarga*.

- When, however, the *Upâkarma* falls in the month of *Bhādrapada*, on the first day of the bright half of the month of *Māgha*, one should perform the *Utsarjana*. As has been said by *Manu*³: "In the month of *Pauṣa*, moreover, a wise man should perform outside, the *Utsarjana* on the bright half of *Māgha* when reached, in the forenoon of the first day."

After that, having taken rest⁴ for a night and two days about it, or for a day and night, during the bright fortnights, the *Vedas*, and

1. संक्रांतिकालः—When two planets or important stars happen to fall in the same house or cross through.

2. तर्पण—See note above. All the *Rṣhis* are invoked through their *Kuśa* effigies or through a beetle nut for each, and then watery ablutions are offered to each by name; this is *tarpana*, तर्पण.

3. Ch. IV. 96.

4. पक्षिणी—A night with two days including it: द्वावन्हावेव रात्रिश्च पक्षिणीत्यभिधीयते।

during the dark fortnights the Angas,¹ one should study. As says Manu²:—"Having in accordance with the *S'āstra* thus performed the *Utsarga* of the *Chhandas* outside the village, one may take rest for a *pakṣiṇi* night, or for a day and night. (97). Thereafter one should diligently recite the Vedas during the bright 5 fortnights; and the Angas of the Vedas all of them during the dark fortnights one should study. (98)." 143.

Viramitrodaya.

In the bright half of the month of *Pauṣa* on the *Rohiṇi* constellation, or on the eighth of the dark half of *Pauṣa*; *bahir*, 'outside' 10 the town, *jalānte*, 'at a watery place' i.e., near some water, *Chhandasām*, 'of the *Chhandas*', the act called the *Utsarga* in the form of giving up of study, *vidhivat*, 'according to rules' i.e., under the ritual as stated in one's own *grhya*, *Kuryāt*, 'one should perform'. This is the meaning. The plural '*Kuryuḥ*,'—"they should perform" is by regard to the 15 assembly of the *Brāhmaṇas*, by reference to the text³ cited before "One should perform along with the *Brāhmaṇas*."

Here, moreover, 'on the *Rohiṇi*' is in regard to the *Bavhṛaka*⁴ so says Miśra. This, moreover, is for the *Upākarma* in the *S'rāvana*. When, however, the *Upākarma* is in the *Bhādra*, then on the fifth of the bright half 20 of *Māgha* is the *Utsarga*, vide the text⁵ 'five and a half', and also on account of the text⁶: "In the month of *Māgha* when the first day has arrived, thus having performed the *Utsarga* according to *S'āstrā* and outside."

These two performances although seen in the text of Manu as having reference to no other side and although referred to as part of 25 study, are also observed by *śiṣṭas* although not studying. If the *Utsarga* is not performed at the time (prescribed) for the *Utsarga*, then it may be performed even on the *S'rāvana*, as it is a permanent performance, so says Miśra. Manu⁷ mentions the act after *Utsarga*: "According to *S'āstrā*, having this performed the *Utsarga* of the *Chhandas* 30 outside, one may rest for a night with two days, or for a day and night ;

1. The six Vedangas viz शिक्षा कल्पो व्याकरणं निरुक्तं छंदो ज्योतिषम्.
2. Ch. IV. 97-98.
3. Of the *Bhaviṣyottara* ; see p 349, 28-30 l. above.
4. बव्हृचपरं In reference to the बव्हृच i. e. followers of the *Rgveda*.
5. Ch. IV. 95.
6. Manu Ch. IV. 96, 97.
7. Ch. IV. 97-98.

but thereafter one should attentively repeat the *Chhandas* in the bright half." Hārīta: "Five months and a half having elapsed, he gives up, or five, or six; for three days no study; five days according to some". (143).

5 The author mentions the periods of non-study

Yājñavalkya, Verse 144.

Three days of anadhyâya upon the demise of a pupil, a *Rtvik*, a *Guru*,¹ a kinsman, after the *Upâkarman*, and also at the *Utsarga*, and similarly when a *S'rotriya* of his own
10 S'âkhâ (dies). (144).

Mitâkṣharâ.—For one who is studying in the aforestated way s'ishyartwig gurubandhuṣhu preteshu, upon the demise of a pupil, a *Rtvik*, a guru, and kinsmen, i. e. when they die tryahamanadhyâyaḥ, for three days is non-study². For three days
15 and nights one should avoid study. *Upâkarmani Utsargâkhye*, after the performance of the *Upâkarma* and the ritual called *Utsarga*, three day's non-study.

For the *Utsarga*, however, as stated by *Manu*³ the two alternatives of a night and two days, or a day and night, may be chosen
20 optionally along with this.

Swas'âkhâs'rotriye, when a *S'rotriya* of his own s'âkhâ⁴—When one studying his own S'âkhâ dies, also a three days' non-study. (144).

Viramitrodaya

25 After the *Upâkarma*, having stated a no-study on the occasion, the Author states other periods of non-study by eight (verses)

1. These terms *Rtvik* ऋत्विक्, गुरु, उपाध्याय and आचार्य have been defined by Yājñavalkya above at verses 34 and 35 which may be referred to.

2. अनध्यय suspension of study; the word has consequently come to be regarded as equivalent to a holiday.

3. See. above p. 351 l. 4 Ch. IV. 97.

4. *Sâkhâ* :—School or persuasion. Particular branch or school of a Veda. the बृहद्देवता gives details of these *Sâkhâs* for each Veda e. g. आश्वलायनशाखा हिरण्यकेशी बोधायनी राणायणी मेन्यायणी &c.; These are appended to the ब्राह्मण portion of the Vedas.

Yājñavalkya, Verse 144.

After having performed the *Upākarma* and the *Utsarga*, similarly when a pupil &c. die, also when a *S'rotriya*, a student of one's own *S'ākhā*, dies, for all these several reasons, for an interval of three days the non-study. *Bandhu*, 'kinsman' *i. e.*, of the same family. By the use of the word *Cha*, 'and', are included other causes of impurity from birth or death. (144). 5

Yājñavalkya, Verse 145.

At twilight when there is thunder, a hurricane¹, an earthquake, a fall of meteors; or when he has finished the Vedas, and when he has studied the *Āraṇyaka*², for a day and night. 145). 10

Mitāksharâ.—When at twilight there is a peal of thunder, or when the sky is oppressed by a hurricane, there is a disturbing noise, or when the earth shakes, or when the meteors fall, or when the Mantra or Brâhmaṇa is finished, as also when the *Āraṇyaka* is studied, *dyunis'am*, for a day and night, should be observed an anadhyāya (145). 15

Viramitrodaya.

Sandhyā, 'twilight' *i. e.*, the morning twilight; *garjita*, 'thunder' *i. e.*, peals of the clouds; *nirghāte* 'hurricane' *i. e.*, noise from disturbance in the sky; *bhūkampa*, 'earthquake' *i. e.*, disturbance from the shaking of the earth; *ulkāpatane cha*, also on a fall of meteors; on such an occurrence, *dyunis'am*, a day and a night' *i. e.*, as far as its duration, a non-study *i. e.*, suspension of study. Commencing from the particular part of time upto the same time on the next day is an *ākāla*—'as far as the duration'; one occurring during that is an *ākālīka*, vide the text of Gautama³: "As far as the duration, on account of earthquake, hurricane, and shower of meteors." 25

1. निर्घात, violent wind in the sky.

2. The आरण्यक are the portions of the Vedas which are supposed to be composed and to be recited in a retired place. They contain philosophical deductions. अरण्येऽवस्थयमानत्वादारण्यकं or अरण्येऽवस्थयनादेव आरण्यकमुदाहृतम्. *e. g.* तैत्तिरीयारण्यक, ऐतरेयारण्यकं, बृहदारण्यकम् ॥

3. Ch. 16. 22.

If, however, the thunder be at the evening-twilight, then the suspension of study shall be only for the night; vide, this text of Hārīta : “At the evening twilight, if there be thunder, for the night; at the morning twilight, if there be thunder, day and night.”

- 5 Vedam ‘the Vedas’ i. e., the *Mantra* portion as well as the *Brāhmaṇa* portion; *samāpya* ‘having finished’; *Āraṇyakam* i. e., the portion of the *Upaniṣads*; for one who has studied these, a day and night only is the period for suspension of study. (145).

Yājñavalkya, Verse 146.

- 10 On the fifteenth, on the fourteenth, on the eighth day, on the impurity on account of Rāhu, on junctions of the seasons, or after having feasted at a S’rāddha, as also having received a gift. (146).

- 15 Mitākṣharā.—Panchadas’yām, on the fifteenth, i. e. on the dark moon as well as the full, chaturdas’yāmaṣṭamyām Rāhusūtake, on the fourteenth day, on the eighth day, on the impurity on account of Rāhu, i. e., on the eclipses of the Moon and the Sun, a day and night should be observed as non-study.

- 20 As to the text¹, “For three days one must not recite the Vedas when there is the impurity on account of the (death of a) king, or on account of Rāhu,” that has a reference when they set while in the eclipse.

- Pagea 42* “On the junctions of the seasons,” on the first days, or after having feasted at a S’rāddha, as also having accepted² it, there is to be an anadhyāya for a day and night. This, moreover, refers to S’rāddhas other than the *Ekoddiṣṭa*.³ In that case,

2. Of Manu Ch. IV. 110.

1. तत्प्रतिग्रहः : i. e. acceptance of an invitation for the same.

3. एकोद्दिष्ट-एकमेवोद्दिश्य यद्विधेयं श्राद्धं तत्.—The *srāddhas* which are performed from the cremation day to the completion of the *sapindikarāṇa* are offered to the deceased alone, as he is not joined to the ancestors पितृत्वप्राप्ति and placed among them, and has formed a new *trio* त्रयी. See *Yājñavalkya* I. 251 and the *Mitākṣharā* on the two verses, and the introduction to Chapter. X.

however, for three nights, vide the text¹:—"Having accepted an invitation for the *Ekoddiṣṭa*, a learned Brāhmaṇa must not recite Veda for three days,"

Viramitrodaya.

Rāhusātake, 'impurity on account of Rāhu' *i. e.*, the impurity for 5
having observed *Rāhu*; in short, on an eclipse of the Moon and the
Sun. Of the *ṛtus*, 'seasons' such as the vernal and others; *Sandhiṣhu*
'juncture,' *i. e.*, interposed on the first; on such days for a day and night
is the non-study. This is the context.

As for the text¹: "For three days one must not recite the Vedas 10
when there is the impurity on account of the (death of a) king or on
account of Rāhu", that has a reference when they set while in the eclipse.
S'rāddhikam, 'pertaining to the Śrāddha' *i. e.*, connected with a *S'rāddha*,
such as, food, etc., having eaten it, or accepted it; after that there is suspens-
ion of study for a day and night. This, moreover, has a reference to the 15
Pārvaṇa and other kinds of *S'rāddha*, vide the text of Manu¹: "Having
accepted an invitation for the *Ekoddiṣṭa*, a learned Brāhmaṇa must
not recite the Veda during three days, as also during the impurity (on
account) of (the death of a king or on account) of Rāhu." Here it should
be remembered that in this impurity of *Rāhu*, the non-study is limited as 20
far as its duration, vide the text of Gautama² referred to. (146)

Yājñavalkya Verse 147.

When cattle, a frog, a mongoose, a dog, a snake, a
cat, or a rat pass between, a day and night; as also at the
fall of (the flag of) S'akra, or its rise. 147. 25

Mitākṣharā:—In regard to those engaged in study when
cattle &c. pass between; on a day when the flag of S'akra is set
up, as also on the day when it is lowered, *ahorātram*
anadhyāyah, for a day and night there shall be an interval
of non-study. Having mentioned *dyuniśam*, before³, the 30
mention again of *ahorātrā*, 'day and night' is for the purpose of
indicating, that in regard to thunder⁴, at twilight, a hurricane,

1. Manu Ch. VI. 110.

2. Ch. 16. 22.

3. Verse. 145.

4. There is a mistake in the print in l. 6 on p. 42. For सन्ध्यावर्जित &c.
read सन्ध्यागर्जित etc.

an earthquake, a fall of meteors, the period of non-study is as far as the period¹ (of their occurrence), vide the text of Gautama²: “the *Ākālīkas* are at the fall of a thunderbolt, an earthquake, an eclipse and the fall of meteors” beginning
 5 from the time of the (occurrence of the) cause, and continuing upto the same point of time the next day is *akāla*; one pervading that, is the *Ākālīka*, non-study as far as the period (*akālah*).

This ‘however’ when it thunders, etc., in the morning twilight. On a thunder in the evening twilight, however, for
 10 the night only, vide the text of Hārta. “Upon a thunder at the evening twilight, the night, at the morning twilight, for a day and night,”

As to what has been said by Gautama³ “In the case of a dog, an ichneumon, a snake, a frog, a cat, for three days fast, and
 15 a journey also.” that has a reference to the instruction for the first time.

Viramitrodaya.

Antaram, ‘between’, i.e., at the time of the instruction, passing between the pupil and the instructor, during that; thus caused by
 20 cattle, etc.; *Śakrapāte* ‘at the hoisting of Śakra’, i.e., when the flag of Indra falls; *uchchhraye* ‘rise’, i.e., when the flag of Indra is raised, a day and night is non-study. As to the text of Gautama³: “In the case of a dog, an ichneumon, a snake, a frog, a cat, for three days fast, and an outside journey also” that has a reference to the instructions given for
 25 the first time. Here, by the word *tu*, ‘however’, is a distinction from the *Ākālīka* ‘for the time’. (147)

Yājñavalkya, Verse 148.

At the sound of a dog, a jackal, an ass, an owl, a
 30 *Sāma*, a bamboo, or of one in distress. In the neighbourhood of impurities, a corpse, a *S’ūdra*, an *Antyaja*, a cemetery, or an outcast.—148.

1. आकालिकः

2. Ch. XVI. 22.

3. Ch. II. 60.

4. Ch. XVI. 7.

Mitākṣharâ.—Svâ, a dog; kroṣta, a jackal; gardabha, an ass; ulûka, an owl; a Sâma, the Sâma hymns; bâṇa, a bamboo; ârtah, one in distress i. e. one in pain.

Of these, i. e. at the sound of a dog &c., the study is interrupted for the time being; also at the sound of a *Vinâ* &c. vide the text of Gautama¹: “At the sound of bamboo, *Vinâ*, of a large or small drum, a conveyance, and the wail of a person in pain.” *Gantree*, ‘a conveyance’ i. e. a cart. 5

In the neighbourhood of impurities, &c., the interruption to study lasts for the time only. (148). 10

Yājñavalkya, Verse 149.

In a country which is impure, as also when one himself (is impure), during thunder and flashes of lightning, after eating while his hands are moist, in water, at midnight, and when high wind is blowing.--149. 15

Mitākṣharâ.—Asûche dese, in an impure country, and when one himself, atmani etc., is impure. So also vidyutstanita-samplawe, during thunder and flashes of lightning, when the lightning flash continues again and again; stanitasamplawe, and when it thunders incessantly i. e. when thunder peals again and again; for that interval there is non-study; bhuktwâ, after eating, ârdrapâṇih, with hands moist, one must not study; jalamadhye, in water, ardharâtre, at midnight, called the Mahāniṣā during the two middle praharas (of the night), atimârute, and when high wind is blowing, though it might be day-time, he should not study for that period of time. (149). 20 25

Yājñavalkya, Verse 150.

During a dust-storm when the quarters are heated, during twillight, mist, danger, while running, as also at a foul stench, and when a S'iṣṭa has come to the house. (150) 30

Mitākṣharâ.—During a portentous fall of dust, digdâhe, when the quarters are heated, where the quarters appear as if in con-

flagration, sandhyayornihāre, during the twilights, during mist' i.e., foggy weather, bhītiṣhu, during danger, i.e., created by thieves, kings, etc., (there should be) cessation of study for that period of time.

- 5 Dhāvataḥ, while running, i.e., while moving quickly, there should be suspension of study. Pūtigandhe, during foul stench, while nasty smell and the smell of impure objects such as wine and the like is being felt; when a S'ishṭa such as a S'rotriya or the like has come to the house, until his permission is obtained there should be cessation
10 of study.

Yājñavalkya, Verse 151.

- While on an ass, a camel, a conveyance, an elephant, a horse, a boat, a tree, or waste land; these thirty-seven occasions they understand as occasions for non-study for
15 the time. (151).

Mitākṣharā.--Yānam, conveyance, such as a chariot, etc.;
îriṇam, waste-land, i.e., barren land, or desert land.

*Page 43. While riding on an ass, etc., there should be cessation from study for that time.

- 20 Thus beginning with the¹ passage "A dog, a jackal, an ass, &c.," these thirty seven causes for the suspension of study are as of the nature for the time being i.e. co-terminous with the causes, those versed in the rules as to anadhyāyas, understad, viduḥ.

- By the expression 'they understand' are included others also
25 mentioned in other Smrtis, as has been said by Manu²: "While lying on a bed, while one is with feet stretched, while one is sitting on the hams with a cloth tied round the knees, one must not study; nor when one has eaten meat, or food impure on account of birth or death." (151).

- 30 Viramitrodaya.

Yājñavalkya, Verses 148–151.

- S'vā, 'a dog'; Kroṣṭā, 'a jackal'; gardabha, 'an ass', is well-known; ulūkāḥ, 'an owl'; sāmam, 'portion of the Vedas which is sung'; bāṇaḥ, 'bamboo', a special kind of vīṇā with seven strings;
35 ārtāḥ, 'distress', i.e., oppressed with grief, etc., at the sound of these

1. Verse 148.

2. Ch. IV. 112.

seven. The meaning of the possessive case should be understood according as it suits the occasion.

Amedhyam, 'impure', i.e., such as urine, etc.; *s'ava*, 'corpse', i.e., a lifeless body; *s'udra* is well-known; *antyaḥ*, 'lower than the *s'udra*'; *Śmaśānam*, 'cemetery', the place for burning dead bodies; *patitaḥ*, 'degraded', i.e., the sinners; *antike*, 'in the vicinity', i.e., proximity of these six. (148) 5

Dēśe, 'id country', i.e., intended for study; *asuchau* 'when impure' *ātmani*, 'one himself', or in the opinion of the student, impure; *vidyutaḥ*, 'of the lightning'; *samplave*, 'again and again flashing'; *stanitasya*, 'of thunder' i.e., of the roaring of clouds, when it occurs; *bhuktvā*, 'after having eaten', when on account of sipping, the hands are moist, then; *ambhontaḥ*, 'in the water'; *ardhaarātre*, 'during mid-night', i.e., during the two middle quarters of the night; *atimārute*, 'when high wind is blowing', i.e., when the wind is moving violently. (149) 10 15

In a dust-storm in the form of an upheaval; and similarly also when the quarters are burning, *sandhyā* 'twilight', both morning and evening; *nīhāro*, 'fog', smoky weather, well-known as *kubhesa*; *bhātīḥ*, 'danger', fear from robbers, etc., during these three; *Dhāvataḥ* 'running' i.e. when oneself is proceeding with speed; the possessive and the locative cases have the same meaning. 'dhāvata i.e. running away from the instructor, so holds S'ulapāṇi. *Putigandhe* 'at a foul stench' i.e. at a bad smell, like the wine &c, *agate* "come to" which is stated further on, and with that this is connected. When it is perceived, is its meaning. *S'ishte cha*, 'and on a *s'ishta*' as described before; *grhamāgate*, 'having come to the home', i.e. having reached the stage of a residence at home. (150) 20 25

Kharasya 'of an ass' i.e. of a donkey; *ushtṛasya* 'of a camel' which is well known; *yānasya* 'of a conveyance' i.e. such as of a chariot, or the like; *hastinosvāsya cha*, 'of an elephant, and of a horse' who are well-known; *nāvo* 'of a boat' i.e. of a ferry, *vrkshasya*, 'of a tree' well-known; *irīnasya*, 'of wasteland,' i.e. barren or desert land. Of these eight, when one is on i.e. has reached there; *etan*, 'these' i.e. beginning with the cause such as the noise of a dog etc. and thirty-seven in number, *anadhyāyas*, 'periods of suspension of study' *tātkālikas* 'for the time being' i.e. extending only to the continuance of the cause, *viduḥ*, 'they know' i.e. the sages have said. 30 35

This, moreover, is an extension of the *anadhyāyas* mentioned by Manu¹ and others such as: "While lying on a bed, while one is with feet stretched, while one is sitting on hams, one must not study; as also after eating a meal, or food from persons in impurity owing to birth &c.," As for what is stated in the text². "A twice-born should always avoid with effort two occasions as *anadhyāyas*, when either the place of study, or his own self is impure" that has a reference to *Brahmayajña* as will be seen from the context. (151) 40 41

1. IV. 112.

2. Manu Ch. IV. 127.

Having thus mentioned the *anadhyāyas*, the Author now
10 mentions as in the context, the vows of a Snātaka

Yājñavalkya, Verse 152.

Of a God, of a Rtvik, of a snātaka, of the teacher, of
a King, of another's wife¹, one must not step across the shadow,
as also the blood, faeces, urine, spittle, and unguents 152.

- 15 Mitaksarâ--Devânâm, of the gods i.e., of the
images of gods for worship, rtwiksnâtakâchâryarâjñâm
parastriyâścha chhâyâm nâkrâmet, of the shadow of
rtwiks, of a snātaka, of the teacher, of a king, and of another's wife,
one must not step across i.e., tread up i. e., step across deliberately.
- 20 As says Manu². "Of the Gods, of a Guru, of a King, and also of
a Snātaka, of his teacher, one must not intentionally step across the
shadow; nor also of one with a brown³ skin, and a *Dikṣhita*⁴."

1. परस्त्री—i. e. any stranger woman. Buhler translates 'any woman other than one's wife.' The word स्त्री is not merely confined to wife only, and परस्त्री would convey not only a wife of another, but any woman to whom he is not related. Thus, a sister, mother and the like relations cannot be called परस्त्री:

2. Oh. IV 130.

3. बभ्रुः—i. e. of a *bābhru*—One having a red or brown colour. 'a reddish brown animal, is the explanation of Govind, Kulluka, and Ramachandra. Medhātithi explains it as 'a brown cow'. Buhler adds:—"Or a soma creeper" may be meant...Narayana explains it as 'a brown creature,' बभ्रु is also the name of a country and its inhabitants, and equally the animals in it may be characterised by that name very probably as indicative of the colour. Thus it may refer to a *Tartar* or a *Moghal* who will be found to have been described as a बभ्रु. The name बभ्रुवाहन is also suggestive of the animals or the conveyance used by him. Mitākṣhārā refers to an animal. He suggests that since the inflexional form is in the neuter gender, it may generally indicate men, animals, and even plants, *vide* the rule of grammar सामान्ये नपुंसकम् 'when the application is general and no particular gender is stressed, the neuter is employed to indicate the general character.' (Panini II, IV. 17).

4. A दीक्षित is one who has taken a दीक्षा; one initiated and under a vow. The term is commonly used in reference to those who either have themselves performed the great *Srauta* sacrifice such as ज्योतिषीम, अग्निषीम चातुर्मास्य &c. or is a descendant in the male line of such a one.

Babhrūṇo 'of one with a brown skin' i. e. of any one that has the colour of a mongoose, such as, a cow, or a horse; of the Soma plant, or the like other, since the form *babhrūṇaḥ* is in the neuter gender,

Raktâdini cha.—also *blood* and the like, one should not step on. By the use of the word *Âdi*, 'and like others' are included the water 5
used for a bath, and the like other things. "On things used for cleaning the body, on water used for a bath, fæces, or urine, on blood, on a spittle, or a thing spat out after chewing, and on anything vomited, one must not step intentionally."¹

Viramîtrodaya.

10

Thus, having stated the *anadhyaayas* reached in due course, resuming the context, the Author mentions the duties of a *snātaka*

Yājñavalkya, Verse 152.

Devasya, 'of God', i. e. of the image of Gods, of the *Rtviḥ* and others, the shadow; '*raṅgam* 'blood' i. e. gore; fæces, urine, and the like; 15
'the Spittle' fallen from the mouth; *śṭhivanam*, such as the saliva and the like; *Udvartanam*, things used for rubbing and cleansing the body; these one must not step across intentionally; *nâkrâmet*, one must not 'step on' or cross over, vide the text of Yama, "Of the Gods, of the twice-born, of the preceptor, of the learned, of the *snātaka*, of the Teacher, and of the 20
ministers, never must one cross intentionally the shadow; of a black-cow also". (152).

Yājñavalkya, Verse 153.

The Vipra, the smoke, the Kṣatriya, and one's own self, must never be despised. Until death one should wish 25
for prosperity. Never must one touch any one in a vital point². 153.

Mitāksharā.—Vipra, an accomplished and learned Brâhmaṇa; *ahih*³ a snake, serpent, *kṣatriya* a king, i. e. the ruler

1. Oh. IV. 112.

2. अङ्ग—the vital part.

3. Manu Oh. IV. 127.

4. Oh. IV. 135, 136.

5. Manu Oh. IV. 132.

of men ; these on no account must be despised. *Âtmâ cha and one's own self* should never be despised. *Âmrtyoh, until death*, so long as he ives, *sriyam, prosperity*, one should wish for. *Na kanchinmarmani spr̥set, never must one touch any one in a vital*
 5 *point*. Of any one, the weak point *i. e.*, a misconduct, one must not bring to light. (153).

Viramitrodaya.

Yājñavalkya, Verse 153 (1).

Moreover, a Vipra, a snake, a Kshatriya, and also one's own self must never be despised. Here Manu¹. "A Kshatriya, as also a
 10 snake, and a Brāhmaṇa who is well-versed in many lores, one desiring happiness, must not despise, however feeble they may be. These three indeed, when despised burn down persons":

Moreover,

Yājñavalkya, Verse 153 (2).

15 As long as one is living, one should wish for prosperity *i. e.* One should carry on life as a householder, in the best manner with the prosperity accomplished. Moreover, *Kanchit*, 'any one,' a friend, a neutral, or an enemy, *marmani*, 'in a vital part,' *i. e.* in regard to a secret defect
 20 *na spr̥set*, 'one must not touch,' *i. e.* must not make the subject matter of a talk etc. The net meaning is that others' secrets should not be brought to light. 153).

Yājñavalkya, Verse 154.

Far away the leavings, ordure, urine and the water used for the foot-wash, one must cast. As declared by the
 25 *S'ruti* and the *Smṛti*, in the best manner should one always observe his conduct. 154.

Mitâksharâ : *Uchchhiṣṭam, leavings* after meals, *vinmûtra, ordure and urine*, as also the water after washing the feet ; from the house, *durât, far away, samutsrjet, one should cast*.
 30 Declared by the *S'ruti* and also by the *Smṛti*, such conduct *nityam* always, should one observe in the best manner, *samyak*.

Viramitrodaya

Moreover,

Yājñavalkya, Verse 154.

From the house, at a distance, the leavings &c. one should throw. *Pādām̐khaḥ*, 'the water of the foot wash,' i. e. the water flowing from the washing of the feet. So also *sūch as*, directed both by the *S'ruti* and *Smṛti* as necessary courses of daily routine in the form of *agnihotra*, the daily bath &c., by regard to the point of time for each, *samyak*, 'in the best manner,' along with all the available necessary accompaniments *ācharet*, 'observe,' i. e. perform: Here *samyak*, is part of the rule. (154). 5 10

Yājñavalkya, Verse 155.

The cow, the Brâhmana, the fire, and the food, never while yet unwashed, nor with the feet, must one touch. One must not indulge in reviling or striking. The son, as also the pupil, one may strike. 155. 15

Mitāksharâ :—Gâm Brâhmanam Agnim, the cow, the Brâhmana, the fire ; annam food i. e., the eatable, particularly the cooked food while unclean, one must not touch. With foot, however, not even when not unwashed. If, however, he touches through mistake, then after having performed the *āchamana*, he should "If one touches these while impure, he should always sprinkle with his hand water on the vital points of perception,¹ as also all the limbs and the navel with the palm of the hand" as directed by **Manu**.² Thus he should sprinkle water on the *prâṇa* and other organs of perception. Of any one whatever he na nindâ tâdane kuryât, should never indulge in reviling or striking. This, moreover, is in regard to the harmless; for says **Manu**:—"For a man who through unwisdom causes blood to flow from a non-fighting Brâhmana suffers great pain after death." 20 25

1. प्राणान्—i. e. पंचप्राणस्थानान्—प्राण, अपान, द्यान, उदान, & समान.

2. Ch. IV. 143.

3. Ch. IV. 167.

The son and the pupil one may beat, but only for the sake of discipline¹. By the word **Cha**, *and*, is meant

Page 44. even slaves, &c., The beating, moreover, should be inflicted with a rope, &c., avoiding the head

5 and the like parts. "Pupil's punishment shall be without a corporal beating. If powerless, with a rope or a split bamboo both thin. Striking with any other thing, he should be punished by the king", has been declared by **Gautama**².—Vide the text of **Manu**³. "But on the back part of the body only, never on the face."

Viramitrodaya.

Moreover,

Yājñavalkya, Verse 155.

Uchchhīṣṭah, 'unwashed' i. e. unclean, being such *gobrahmaṇā-gnyodanān*, 'the cow, the Brāhmaṇa, the fire, and cooked rice,' *na spṛś'et*
15 'one must not touch'. Even when clean, *padā*, 'with foot,' these, one must not touch. On a touch, however, "If he touches these while impure, he should always sprinkle with his hand water on the organs of perception, as also all the limbs, and the navel with the palm of his hand," as directed by **Manu**,⁴ he should act. Excepting the period of war,
20 one should not indulge in mutual reviling or beating.

Here a counter-exception⁵ has been stated by *suta*, 'son' &c. By the use of the word *cha*, 'and', are included the wife, and the slave, vide the text of **Manu**: "The wife, the son, the slave, the pupil, a uterine brother when found to be guilty, become punishable with a rope,
25 or a split bamboo (300). But on the back portion of the body, never on any account on the face; one striking otherwise than thus, however, incurs the sin of a thief." (301). *Tādayet*, 'may strike' i. e. for discipline. (155).

1. शिक्षार्थ—from शिक्ष् to learn; course or process of learning, discipline; and by a connection of cause and effect, it means punishment.

2. Ch. III. 48-50.

3. Ch. VIII. 301.

4. Ch. IV. 143.

5. प्रतिपत्तव, a counter-exception, an exception to an exception so that the general rule is made applicable back to the matter,

6. Ch. VIII. 300, 301.

Yājñavalkya, Verse 156.

In deed, in mind, and in speech, one should with assiduity properly act according to *Dharma*. A thing not leading to heaven, and disliked by men, 'although according to *dharma* one must never practice'. (156).

Mitākṣharā.—Karmanā, *in deed, i. e.*, by the body, one should according to his capacity observe the law; that also one should contemplate in his mind, and with the speech, utter. *Dharmyam, according to law i. e.* although laid down as a rule in law, *lokavidviṣṭam, disliked by the people, i. e.* which causes a censure from the people, such as at *Madhuparka* or the like killing a cow, &c. *nācharet, one must never practice.* Since, *aswargyam, not leading to heaven, i. e.*, like the *Agniṣṭomiya* sacrifice and the like does not become the means of securing heaven. 156. 5 10

Viramitrodoya

Moreover,

15

Yājñanvalkya, Verse 156.

Karmanā, 'In deed', *i. e.* with the body. Here, *yatnāt*, 'with effort', is to be taken as an injunction. Here an exception: *aswargyam* &c. 'not leading to heaven, &c.' *Dharmam*, 'according to *dharma*.' as a means of securing the desired object, even although ordained by the *Vedas* or like others; *aswargyam*, 'not leading to heaven', *i. e.*, productive of greater undesirable results such as *abhihāra*,¹ and the like; *lokavidviṣṭam*, 'disliked by the people', e. g. the king causing the people of the Central Provinces to abstain from flesh-eating except when ordained; also *nācharet*, 'one should not practice'. By the use of the word *tu*, 'however' is suggested that one should act according to law. (156). 20 25

Yājñavalkya, Verse 157, 158

The mother, father, guest, brother, sister, a relation, maternal uncle, the aged, the young, the sick, the preceptor, the learned, a dependant, and the Bandhus, 157. 30

1. अमिचार is magical incantation of an evil spirit as an auxiliary in bringing harm to the enemy.

The Rtwik, the Purohit, one's offspring, wife, a servant, the uterine relations, with these by avoiding dispute, the householder can conquer all the worlds. 158.

Mitākṣharā:—Mâtâ.—*mother i.e., the natural*¹; pitâ, *father*,
5 the natural father; atithih, *guest*, one on his journey; bhrâtaro,
brothers, even the not uterine; jâmayo, *sisters*, women with their
husbands living; sambandhino, *relations by marriage*²; mâtulo,
maternal uncle, mother's brother; vrddhah, *the aged i.e. above*
seventy years of age; bâla, *the young*, as far as the sixteenth year³;
10 âturo, *the sick i.e. the diseased*; âchârya⁴, *the preceptor*, one who
performs the initiation; vaidyo *the learned i.e. the savant or the*
physician; sansṛstaḥ, *the dependent i.e. one who is maintained*,
bândhavâh, *the bandhus i.e. of the father's side and the mother's*
side; the separate mention of the maternal uncle is with a view to
15 indicate special regard.

Rtwik, priest officiating at the sacrifice; purohita, the priest
performing the propitiating rites such as s'anti &c.; apatyam, *the*
offspring, such as the sons &c.; bhâryâ, *wife i.e. the*⁵ companion in
the performance of duties; dâsaḥ, *a servant*, the household servant;
20 sanâbhayaḥ, *uterine relations born of the same womb*. The
separate mention of the uterine relations in addition to brothers,
is for the purpose of including sisters without husbands. With
those, *i.e. mother &c.*, avoiding wordly disputes sarvân, 'all'
i.e., the Prâjâpatya and other, lokân, regions, he attains. (158).

25

Viramitrodaya.

Moreover,

Yājñavalkya, Verses 157, 158.

Jâmayo, 'sister and others', sambandhino, 'relations', such as the
son-in-law and the like others; bâlaḥ, 'the young', not exceeding sixteen

1. जननी—who has given birth;
2. वैवाह्याः—related through or on account of marriage. Of. the marathi word व्याही.
3. बाल आषोडशादूर्ध्व—*a minor as far as sixteen years*. Nārada.
4. See Verse 34 above उपनीय ददद्देदमाचार्यः स उदात्तः ।
5. सहधर्मचारिणी Cf. पत्युर्नो यज्ञसंयोगे.
6. The learned; the educated. The word has been used in the same sense in the passage quoted in regard to partition and inheritance viz.

years in age ; *vraddhaḥ*, 'aged', more than seventy years of age ; *āturo*, 'the sick' the diseased ; *vaidyo*, 'the learned', *i. e.* the physician; some interpret it as the educated'; *sams'ṛstāḥ*, 'dependants' *i. e.* persons maintained by him such as the pupil and the like others ; *bāndhavāḥ*, 'relations', on the mother's side ; *purohitaḥ*, 'the sacrificing priest' performing propitiatory and other rites ; or the instructor in the performance of the Vaidic rites ; *sanābhayaḥ*, 'uterine relations' the sapindas on the side of the mother &c., are well-known ; some have been described before. 5

Here the reiteration specially of some, although already mentioned generally, is with a view to indicate special regard. With the mother and the rest avoiding dispute *i. e.* a quarrel *i. e.* a dispute at law to be hereafter defined, a house-holder *sarvān*, 'all', *i. e.* the Brāhma and like others, *lokān*, 'regions', *jayati*, 'conquers', *i. e.* attains. Therefore, the purport is that with these, one should not enter into a dispute. 157, 158. 15

Yājñavalkya, Verse 159.

Without taking out five balls one must not bathe in others' waters. One may bathe in rivers, in divine ponds, lakes, and water springs. (159).

Mitākṣharā.—Paravâriṣhu, *in others, water, i. e.*, owned by others, not dedicated for the use of all beings, tanks and the like; *pancha pindānanudhṛtya na snâyât*, *without taking out five balls, one must not bathe.* From this, in one's own tanks dedicated to the public, or in regard to which permission has been received, even without taking out balls of mud, a bath has been permitted. 20 25

Snâyānnaditi, *one may bathe in rivers &c.*, Waters which directly or mediate fall into the sea are called *nadyaḥ*, *rivers*. *Devakhātam*, *divine pond, i. e.*, of divine¹ production such as the Puṣhkara and like others. A deep place filled with water by impact with the fall of flowing water is called *ṛhada*, *a lake* ; water which has trickled down from a high place like a mountain and others, is known as *prasravaṇa*, *water spring*. In these one may bathe even without taking out five balls. 30

1. देवखात—See above. देवैः or देवेभ्यो निर्मितः prepared either by or for the gods. A pond near a temple gives it the name, which again yields the alternative origin as above.

This rule, however, is applicable in regard to daily bathing, when possible. Because in the text¹ "In rivers, in divine ponds, in lakes and in ponds or springs, a bath, one should perform always, in puddles and water springs," the word *always* is used.

- 5 Moreover, for purification, etc., according as may be possible, in others' waters 'without taking out five balls' is not a prohibition for all. 159.

Viramitrodaya.

Moreover,

- 10 Yājñavalkya, Verse 159.

- Paravāriṇi*, 'in others' water', in water prepared for drinking by another, without having taken out five balls of clay *i. e.* without throwing out from it, one must not take the bath. But one should bathe in rivers &c. A river is an expanse of flowing water covering in its course
15 a region measuring eight thousand *dhanus*. Well-known by reason of their connection with a Deity, are the divine lakes, ponds &c., dug up near a temple for the Sun &c. *Rhadaḥ*, 'lake'; somewhere *garta* is the reading. Among these, ceasing its career after a thousand *dhanus*, water in the form of a river, is *garta*; *prasravaṇa*, 'a water spring', a
20 brook. Regions prescribed and proscribed for a bath have already been extensively treated in the chapter on 'the house-holder', and so have not been dilated upon here. (159).

Page 45.* Yājñavalkya, Verse 160.

- 25 Another's bed, seats, gardens, houses, and conveyances, one should avoid which have not been offered. Of one without Fire one should not eat the food when not in distress. 160.

- Mitākṣharâ*.—*S'āyyâ*, bed, a mat;² *âsanam*, a seat, *i. e.*, stool &c.; *udyânam*, garden, orchards of mango trees, &c., *gṛham*,
30 house, is well known; *yânam*, conveyance such as chariot, &c.; these when belonging to another *adattâni*, not offered, *i. e.*, when not permitted, *varjayet*, one should avoid, *i. e.*, one should not enjoy.

1. Manu Oh. IV. 203.

2. कसिग—a mat, quilt, pillow &c.

The Author mentions persons whose food should not be eaten *agnihinasyeti*, of one without Fire, &c. ;

“Of one without fire,” *i. e.*, of one who has not the authority¹ to keep the *S’rauta* or the *Smārta* fires, such as of a *S’ūdra*, or one born of a *Pratiloma* connection,² or even of a person who, though entitled, is without Fire; *annam*, food, *anāpadi*, when not in distress, one should not eat; nor also must one accept either, *vide* the following text of *Gautama*:³ “Therefore of men commendable⁴ by their conduct and of pure⁵ birth, a *Brāhmaṇa* should eat (the food); (1) and accept offers too (2)”, (160)

5

10

Viramitrodaya.

And moreover,

Yājñavalkya, Verse 160.

Adattāni, ‘not offered’, as long as the owner has not abrogated his ownership over them. Used by others, things such as beds &c. one must not use. *Anāpadi*, ‘when not in distress’ *i. e.* when food from another is possible, *agnihinasya*, ‘of one without fire’, *i. e.* one who has abandoned the *S’rauta*, and *Smārta* fires; *annam nādyāt*, ‘food, one should not eat’. This is the meaning. (160)

15

Yājñavalkya, Verse 161.

20

Of a miser, of one bound, of a thief, of a hermaphrodite, of a stage-player, of a bamboo-man, of one under a serious accusation,⁶ of a usurer, of a prostitute, of one who initiates many persons. (161).

Mitākṣharā :—*Kadaryaḥ*, a miser, avaricious, “He who through avarice cripples himself, his religious duties, his sons, and the wife, and his ancestors, and dependents, is known to be a miser.” One

25

1. अधिकारहितस्य—not entitled to consecrate and keep the sacred fire.
2. Born of a connection between a woman of a higher order and a man of a lower order. See Chap. IV above.
3. Ch. VII. 1.2.
4. स्वकर्मणा प्रशस्ताः *e. g.* purity in their behaviour etc.
5. शुद्धजातीनां—as opposed to संकीर्णजाति. See pp. 245–262. above.
6. अभिशाप—Serious charge. See Yaj. II. 99. 125A.—Devala. see

- so described. **Baddho**, *bound*, physically by fetters, as also by an ora order under restraint; **chaurah**, a *thief*, one who steals the property of another, excepting Brâhmaṇa's gold; **kliba**, a *hermaphrodite*, a eunuch; **rangâvatârî**, a *stage-player*, such as the actor, bard, wrestler etc. He who subsists on cutting the bamboo is **vaiṇah**, the *bamboo-man*; ¹ **abhis'astah**, *one under a serious accusation*, i.e., who is accused of degradable acts², **vârdhushyo**, a *usurer*, one who lives on forbidden interest; **ganikâ**, a *prostitute*, a public³ woman; **ganadikṣhi**, *one who initiates many persons*, who sacrifices for many. The expression "the food of these should not be eaten" follows.

Yājñavalkya, Verse 162.

- The physician, the sick, the angry, an unchaste woman, the arrogant, the adversary, the ferocious,⁴ the degraded, a **Vrâtya**, a hypocrite, and one who eats always the leavings of the meals of others. 162.

- Mitâkṣharâ**.—**Chikitsaka**, the physician, one subsisting by the profession of medicine; **âturo**, the sick, one afflicted with a serious⁵ disease viz.: "rheumatism, epilepsy, leprosy, gonorrhœa, leucorrhœa, dropsy, fistula, piles, and dysentery; these eight have been declared as *mahârogas*"; **kruddah**, angry, one enraged; **pumschali**, an unchaste woman, an adulteress; **matto**, the arrogant, vain of learning, &c.; **vidvit**, adversary, an enemy; **krûro**, the cruel, ferocious, one who has anger constantly nourished within him; one who by his speech and bodily activities creates a feeling of aversion is **ugra**, savage; **patito**, degraded, the Brâhmicide &c.; **vrâtya**, one who has fallen from the Sâvitri; **dâmbhiko**, the hypocrite, an imposter; **uchchhishṭabhoji**, one who eats the leavings at meals, one who eats the remnants of the food eaten by another and cast off. One should not eat the food of these viz., the physicians and the rest. (162).

1. वैजः—by cutting bamboos and preparing articles therefrom; Marathi घुवड the basket maker.

2. पतनीयेः—same as पातनीयेः acts on account of which degradation is incurred.

3. पण्यस्त्री—a woman available like an article in the open market.

4. क्रूर—cruel or wicked by nature.

5. महारोग—a disease which cannot be diagnosed.

Yājñavalkya, Verse 163.

A woman without a male, a goldsmith, one hen-pecked, the village-sacrificer, a weapon-seller, an artisan, a tailor, one whose living is by dogs, 163.

Mitākṣharā.—Avirā stri, a woman without a man, an independent woman even although not unchaste; according to others, without a husband or sons; *svarnakārah*, goldsmith; one who works gold in other forms; *strijita*, hen-pecked, one who in all matters is ruled by the woman; *grāmayāji*, village sacrificer, one who performs the ceremonies of the village such as *s'ānti* &c., who initiates many persons; *sastravikrayi*, weapon-seller, one whose livelihood is the selling of arms; *karmāro*, artisan, ironsmith, carpenter, &c., *tantuvāyah*, tailor; one subsisting by the art of needle-work; one whose living i.e. livelihood or subsistence is by dogs is *s'vavṛttiḥ*, one whose living is by dogs. Food from these one must not eat. (163)

YĀJÑAVALKYA, Verses 164-65.

One pitiless, the king, a dyer, one ungrateful, a butcher, a washerman, a publican, one in whose house lives a paramour of his wife; (164).

Page 46*

An informer, and also a liar, similarly also of a wheelman, and a bard; the food of these must not be eaten; so also of a seller of Soma. (165)

Mitākṣharā.—Nṛsaṅso, pitiless, merciless; *rājā*, king, the ruler of the land; and on account of his constant company, his priest also, as says S'ankha:—"One should avoid the food given by a person in fright, one under a disrepute, weeping, crying, proclaimed against, hungry, perplexed, insane, an ascetic, or one who is the family priest of the king."

Rajako, dyer, one who produces various hues into clothes, such as blue, &c.; *kṛtaghno*, ungrateful, an annihilator of obligations; *vadhajīvī*, butcher, one who lives by killing animals; *chailadhāvah*, washerman, one who cleanses clothes; *surājīvī*, publican, one who

subsists by selling spirituous liquors; **upapatih**, *paramour*, lover; He who lives in the same house with the lover of his wife is **sahopapatives'mā**, *one in whose house lives a paramour of his wife*. (164)

- 5 **Pis'unah**, *informer*, one who exposes the faults of others; **anṛti**, *liar*, one who tells falsehoods; **châkrikah**, *wheelman*, an oilman. Some render it as 'a cartman', because it has been separately mentioned (from that of an oilman) in the following text¹: "One under a charge, a degraded, a wheelman, and an
10 oilman". **Bandinah**, *bards*, panegyrists; **Somavikrayi**, *a seller of Soma*, one who sells the Soma-creeper. Of these the food should not be eaten.

- All these, viz., the miser and the rest referred to as tainted with the faults of miserliness etc., are the twice-born only, whose
15 food has been declared should not be eaten; because, the others have not been under consideration, and a prohibition,² in order to apply requires or prior reference. (165)

Virmitrodaya.

Moreover,

- 20 **Yājñavalkya**, Verses 161, 162, 163, 164, 165.

- Kadaryah**, 'He who, through avarice cripples himself, his religious duties, and his sons and wife, and amasses wealth, is declared as a miser, *Kadarya*', has been thus technically defined by **Devala**. **Baddho**, 'bound', by fetters &c. **ranghvatāres**, 'a stage player', such as the actor,
25 wrestler &c.; **vaino**, 'a bamboo man', one subsisting by the cutting of bamboos; **abhis'astah**, 'accused,' i. e. accused of having committed a crime; **wārdhushyah**, 'usurer', one earning existence on prohibited interest; **ganikā**, 'a prostitute', a public woman; **ganah**, 'collection', **dikṣhi**, 'initiator'; this, moreover, by reason of offering the oblation of
30 the marrow in the **Agniṣomiya** sacrifice is one whose food must not be eaten—vide the **S'ruti** text: "After the marrow has been offered as an

1. अभिशस्तः पतितश्चाक्रिकस्तैलिकः

2. The meaning is that the context of the entire passage was a discussion as to from which of the twiceborns (द्विजसु) food should be taken. Therefore, others than द्विजसु were not in contemplation, and the prohibitions cannot have a reference to them. प्राप्तिपूर्वकत्वात् निषेधस्य—for a prohibition can only apply to something already in reference.

oblation, one should eat." S'ulapāṇi' interprets, as *gaṇadikṣhi*, *gaṇa-yājakaḥ*, *i. e.* one who offers sacrifices for a multitude; that is not so; by the word *grāmayāji*, there would be the fault of tautology. 161).

Chikitsakaḥ, 'a physician', one whose means of subsistence is diagnosis; *āturo*, 'sick', *i. e.* oppressed by a serious disease, such as epilepsy &c.; *kruddho*, 'angry', having anger; *pumśchali*, 'an unchaste woman', an adulteress; *matto*, 'arrogant', by liquor, as also proud on account of wealth &c.; *viḍvīḥ*, 'adversary', an enemy; *krāraḥ*, 'ferocious' striking on a vital part; *ugraḥ*, 'savage', who causes aversion to others; *patito*, 'degraded', such as the brāhmicide &c.; *vrātya* and *dāmbhika* have been described; *ucchhīṣṭabhoji*, 'one who eats the leavings at meals', *i. e.* who habitually eats things cast off by others after eating. (162). 5 10

Avirā stri, 'a woman without a man', *i. e.* a woman without a husband or a son; *suvarṇakāraḥ*, 'goldsmith', the maker of ornaments of gold &c.; *streejitāḥ*, 'one henpecked' *i. e.* by reason of being hypnotized by the wife, always taunting the mother, the father, and others; *grāmayāji*, 'the village sacrificer', one habitually sacrificing for many, or one who initiates many; *śastravikrayi*, 'a weapon-seller', one whose means of sustenance is the sale of weapons like swords &c.; *karmāro*, 'an artisan', an iron-smith; also *tantuvāyāḥ*, 'tailor', one subsisting on the art of the needle; *śūḍjivi*, 'one whose living is by dogs', *i. e.* subsisting by hunting by means of dogs, tortoise &c.; some, however, read as *śvavṛttinām*, but explain as *sevāvṛtti*, 'those subsisting on service'. (163). 15 20

Nṛśaṅso, 'pitiless', *i. e.* merciless; *rajako*, 'the dyer', one who adds hues to clothes &c.; *kṛtaghṇaḥ*, 'ungrateful', annihilator of obligations made by another, *i. e.* regardless of it; *vadhajivi*, 'a butcher', *i. e.* one whose subsistence is by butchering animals; *chailadhāvo*, 'a washerman', one who subsists by washing clothes; *surājivi*, 'a publican', who subsists on the sale of liquor; *sahopapatives'mā*, 'one in whose house lives a paramour of his wife', one who lives along with the lover in the same house. (164) 25 30

Piśunaḥ 'an informer', one who habitually discloses the faults of others; *anṛti* 'a liar', who habitually tells falsehoods; *chākrikaḥ*, 'the wheelman', one who subsists on the wheel, *e. g.* a cartman &c.; *bandi*, 'a bard' one whose profession is panegyrics. Of these, the aforestated all; *somavikrayiṇaḥ*, 'the vendors of Soma' also of the vendors of the soma creeper, food, one must not eat. By the use of the word *tathā*, 'and also' the issue of sudra females and like others 35

enumerated in other smṛtis are included, whose food must not be eaten. These, however, for fear of prolixity, are not being written here. (165).

“Of one who is without the sacred fire one should not eat the food except in times of distress” in this text¹ it is implied that the food of the S’udras should not be eaten.

There the Author now mentions a counter-exception²

YĀJÑAVALKYA, Verse 166.

Among the S’udras, a slave, a cowherd, a family friend, the half sharer, are those whose food may be eaten; likewise the barber, as also one who surrenders himself. 166.

Mitākṣharā:—Dāsāḥ, *slaves*, such as the born slave etc; gopālo, *the cowherd*,—one who tends kine, one who lives by tending kine; kulamitram, *a family friend*, i. e. one descended in a long line of ancestry from father, grandfather &c; ardhasirī,³ *a half-sharer*; sira is another word for *hḍla*, both meaning plough; a sharer in the produce of land tilled by plough; nāpitaḥ, *barber*, one who causes the household duties; the barber also; yas’cha, *also one who*, in speech mind, and body, ātmānam nivedayati, *surrenders himself* thus ‘I am thine.’⁴

These slaves, &c. among S’udras are bhojyānnāḥ, *those whose food may be eaten*. By the use of the word *cha*, *and*, a potter also; vide the text: “the cowherd, the barber, the potter, the family friend, the half-sharer, and one who has surrendered himself; of these the food may be eaten.”

Here ends the chapter regarding the vows of the Snātakas.

1. Verse 160 above.

2. प्रतिप्रसव—See note above.

3. अर्धसीरी—सीर and फाल have the same meaning viz. plough; one who is a sharer in the produce of the plough; generally, but not necessarily—a half-sharer; the share depending upon other elements of the co-operation, viz. the extent of the land, quantum of personal labour, seed, capital etc. But a sharer, he is: cf. Marathi अर्धली, तिजाई, &c a half sharer, a third sharer etc.

4. Among the several kinds of dāsas enumerated, there is one who absolutely surrenders himself e. g. in a period of distress, with the words, ‘I am yours’—meaning I surrender myself unconditionally to you;

Viramitrodaya.

By the use of the word *tathā*, 'and also,' the s'udra has been mentioned as one whose food must not be eaten; there the Author mentions a counter-exception

Yājñavalkya, Verse 166.

S'ādreshu 'among the *śudras*', here the Locative case has the sense of¹ selection; so that, from among the *S'udras* the *dāsa* &c. alone are those from whom food may be eaten; *dāso*, 'a slave', of fifteen kinds such as the household slave and the rest stated by Nārada². That, moreover, is one's own, vide the text of Devala, "One's own *dāsa*, the barber, the herdsman, the potter, the agriculturist, these five of the *Sūtra* womb are those whose food may be eaten by the Brāhmaṇas even." *Gopālo*, 'herdsman', one whose occupation is the tending of kine; *kulamitram*, 'a family friend' a friend descended in a line of ancestors from the grand-father &c., *ardhasirī*, a half-sharer under a co-partnership; a tiller of, or for, a half; *nāpitaḥ*, 'the barber', one who subsists on the operation by the razor. By the use of the word *cha*, and, are included, the potter &c.,: The use of the word *eva* is intended to exclude other *S'udras*. *Atmānam nivadayet*, 'one who surrenders himself' i. e. one who approaches saying 'I am yours'. The use a second time of the word *Cha*, 'and' is to remove a wrong impression that this expression was adjectival of the word *nāpita* (barber). (166)

Thus, in the commentary on the Smṛti of Yājñavalkya ends the Chapter on Snātaka.

CHAPTER VII.

About the Eatables and Non-eatables.³

"Not wealth which is obstructive of the study of the Vedas" commencing with this verse⁴, having stated the *snātaka* vows for a Brāhmaṇa, the Author now describes the duties of the twice-born

Yājñavalkya, Verses 167, 168.

Food given without due respect, unhallowed meat, containing hair and insects, sour, stale, or the leavings after meals, that touched by a dog, or which has been gazed at by a degraded person. (167).

1. The locative is used in many senses; here it is that of selection यद्वा निर्वाणे i. e. from among the *sudras*; see Pāṇini II. 3. 41; V 3.9.

2. Ch. V. 2-7.

3. For similar rules see Manu Ch. IV. 205-228.

4. See Verse 129.

What has been touched by a woman in menses, what has been offered after a general call, food given by one not the owner, one should avoid ; what has been smelt at by a cow, the leavings of birds, as also what has been
5 wilfully touched by the foot. 168.

Mitâksharâ.—Anarchitam, *without due respect*, to one deserving of respect given *i. e.* what is given with
Page 47* contempt; *vṛthâmânsam*¹, *unhallowed meat*, *i. e.* excepting under circumstances such as when “one’s
10 life is in danger” and the like as will be described hereafter,² and which is not the remnant of the offerings to Gods, &c., but which is obtained for one’s own use only ; *kes’akitâdibhis’cha samanvitam*, *containing hair and insects*, *i. e.* is mixed up with these. That which in itself is not acid, but which becomes
15 acidulons either simply by being kept for a long time, or by being mixed with other substances, as well as by being kept for a long time, is *suktam*, *sour*, with the exception of curds etc., since S’ankha has stated “One should not eat the food of a sinner, nor what has
20 been twice-cooked, or which has turned sour, or which has become stale, with the exception of Râgakhândava³, chukra⁴, curds, jaggree, or wheat and barley flour puddings.”

Paryuṣhitam,—*stale*, what has been kept overnight; *uchchhīṣṭam*, *leavings*, *i. e.* leaving after meals; *śvasprṣṭam*, *touched by a dog*; *patitekṣhitam*, *which has been gazed at by a*
25 *degraded person*, by the degraded and like others, looked at.

Udakyâ, is a *woman in menses* ; by her, *touched*, *spṛṣṭam*. The mention of a woman in her menses is by implication inclusive of the *chândâlās* etc., vide S’ankha Smṛti “The impure, an outcast, a Chândâla, a Pukkasa, a woman in her menses, one with

1. वृथाप्राप्तः—*i. e.* resorted to neither under compulsion of poverty, nor prepared on the occasion of a sacrifice such as अग्नीषोमीय &c., or as the residus of offerings to a deity. This is indicative of a general feeling against flesh eating prevailing in Yājñavalkya’s time. In fact, the institution of the पशुव्रत are evidence in themselves of an embargo put upon flesh eating ; see Manu Ch. IV, 213.

2. Verse 179.

3. A kind of sweet-meat.

4. Vinegar made by acetous fermentations of grain, etc.

5. उदक्याः—*in the monthly course*, requiring water for her purification

distorted nails, or a leper, food touched by these, one should avoid". 'Who wants to eat?' With these words loudly proclaimed and what is openly offered is *saṅghuṣṭānnaṃ*, food offered after a general call; that which belongs to another and is dishonestly given by another person is *paryāyānnaṃ*, food given by one not the owner; vide:—"A Sūdra giving the Brāhmaṇa's food, and a Brāhmaṇa giving a Sūdra's food, both these foods should not be eaten; if one eats, after eating he should perform the Chāndrāyana'". 5

In the case of the reading² *Paryāchāntam*, is sipped, the meaning is food in which the ceremony of rinsing³ the mouth after the meals has already been performed is *paryāchāntam*, sipped food, that must not be eaten. This is what comes to be said: "After the rinsing of the mouth, and before the sipping, food must not be eaten." 10

If the reading be *pārs'vāchāntam*,⁴ then the meaning is that in the same line at dinner when one seated nearby has sipped, one must not continue to eat, unless there is bifurcation of the line by ashes, water, or the like. The expression 'one should avoid' is connected with each. Similarly *goghrātam*, what is smelt by a cow, what a cow has smelt; what has been eaten or tasted by birds such as crows &c., is *s'akunoḥch'hisṭam*, leavings of birds; *padā sprṣṭam*, touched by the foot, what has been intentionally touched by foot. One should avoid all these. (167, 168). 15 20

1. चंद्रयणम्:—the penance known as such; see Yāj. III. 324. In this the daily consumption of food is reduced from fifteen mouthfulls to one, during the dark half from the full moon to the darkest moon, and raised again from one to fifteen mouthfulls during the bright half from the new moon to the full moon. There are varieties of this penance; see Manu Oh. XI. 216-220. and note 4 on p. 388.

2. The reading adopted in the text is *paryāyānnaṃ* meaning the food given by one who is not the owner.

3. गण्डुषप्रहणम्:—after the second i. e. the final washing of the mouth, and before water is sipped, as for the commencement of a meal.

4. पार्श्वान्तम्:—The reader will note here the reference to a very well-known usage which has developed into an etiquette of good company, that when many are at the meal no one is expected to leave it until all the members at the dinner have finished eating.

Viramitrodaya.

Now for a house-holder of the twice-born classes, the Author mentions the eatables and the non-eatables by fifteen verses, concluding with the passage "By reason of avoiding meat &c." (V. 181).

5 Yājñavalkya, Verses 167, 168.

- Anarchitām*, 'given without due respect' i. e., contemptuously given; *vrthāmāṇsam*, 'unhallowed meat' i.e., meat prepared without any special occasion such as the worship of the gods, ṛshis, or the manes; containing hair or insects, and thus spoilt; *śuktam* 'sour,'
 10 either by itself being astringent, or by reason of being mixed with other things reduced to astringency; *paryuṣhitam*, 'stale', i. e., prepared a night before; *Uchchhṛṣṭam*, 'leavings at meals,' is well-known; some state a text in the name of Vasīṣṭha¹ viz; "Leavings not being of a guru, must not be eaten." *Udakyā*,
 15 'a woman in course', touched by her; *Sanghuṣṭam*,² 'offered after a general call', i. e., 'whoever is in need of a meal' given after a loud call thus; *paryāyānnam*, 'another's food', belonging to another, and what is given in the name of another, as has been said: "A S'udra giving the Brāhmaṇ's food, and a Brāhmaṇa
 20 giving a S'udras food, both these are such from whom food should not be eaten; if one eats, he should perform the *Chāndrāyana*." At some places, the reading is *paryāchāntam*, 'sipped'; there, the meaning is that after the second sipping, and before the purificatory sipping is performed, what is served. In the case of the reading *pārśvāchāntam*, the meaning is
 25 that in one line at dinner, when one near him has sipped off, what is served; by the cow, smelt; by a bird, such as a crow etc. left after eating; *kāmataḥ*, 'intentionally', purposely; *padā*, 'with the foot,' *spr̥ṣṭam*, 'touched'. Here by the use of the first *cha*, 'and also' is included food brought by unholy persons, or without proper respect. That has
 30 been stated by Āpastamba: "Food brought by one unholy, or without proper respect, must not be eaten." By the second time the use of the word *cha*, on the authority of the text of S'ankha viz: "The impure, the outcast, the *chāṇḍāla*, a woman in menses, one with distorted nails, and a leper; touched by these" are included foods touched by
 35 the *Chāṇḍāla* and the like (167. 168).

The Author now mentions a counter-exception to the (rule about) prohibition of stale food

1. Ch. XVII. 24.

2. This has a reference to the daily अहिदान and the rule of offering food to any one in attendance, at the time of the daily *Vatsavadana*.

Yājñavalkya, Verse 169.

Food which has become stale may be eaten, if smeared with unction (even though) kept long; even ununctioned, the various preparations of wheat, barley, and cows' milk; (169).

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Mitākṣharā.—*Annam*, food, i. e. the eatable; *stale paryuṣhitam*, if mixed with unctions such as ghee or the like others, even though kept for a long time; *bhojyam*, may be eaten. *Godhuma yava-gorasa-vikriyâḥ*, various preparations of wheat, barley and cow's milk, such as *maṇḍaka*¹, barley²-meal, cheese, inspissated milk &c, *asnehâ api*, even though not ununctioned, and kept long, may be eaten, provided they have not undergone any decomposition, *vide* the text of *Vasishṭhâ*³. "Wheat cakes, fried grain, porridge, barley-meal, pulse-cakes, oily preparations, milk preparations, and vegetables when acerbated, one should avoid."

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Viramitrodaya.

Here, in regard to stale food, the Author states a counter-exception

Yājñavalkya, Verse 169.

"The sale of cow's produce is referred to hereafter; therefore, here, the word 'food' *annam*, is used to indicate all that which may be eaten; thus, the meaning is that all stale things even if prepared overnight, when smeared with unctions like the clarified butter &c., may be eaten. Not only of one night's interval, but even with two or three nights' interval, when ununctioned may be eaten; this is what the Author points out by the word *chirasamsthita* 'kept long'. The variations of wheat &c., kept over, even though not smeared with unctions, may be eaten. This is an implication. Even though sour, curds &c., may be eaten, *vide* the text of *Brhaspati*. "Curds may, moreover, be eaten, among the sour things, as also whatever is produced from curds." In view of the expression 'one may eat' implied in the text of *S'ankha viz.* "Not what is twice-cooked, not the sour, nor stale, excepting when it is

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1. मंडकः—a preparation of wheat white flour; मंडा.
2. यवः—the well-known *सुग* of the United Provinces.
3. Ch. XIV, 37.

*rāgakhandava*¹, vinegar, curds, lump-sugar, wheat, barley-flour preparation". "The long²-pepper, mixed with ginger³, the barley-bean with sugar-candy becomes sugar-candy when it is mixed with sugar." It should also be observed that excepting curds, a sour thing by itself
5 is not eatable; when, however, mixed with any other thing, it is certainly eatable, vide the text of Gautama⁴: "A sour thing, by itself". (169).

Yājñavalkya, Verse 170.

The milk of a cow in heat, or not out of ten days, or of one without a calf, one should certainly avoid; as also
10 of a camel, of a single-hoofed animal, of a woman, of a wild animal, and of a sheep. 170.

Mitākṣharā—A cow which is united with a bull is called *sandhini*, in heat, vide the following from Trikāṇḍi⁵. "Vas'a, one should know, means barren; and one covered by a bull is
15 *sandhini*." The one also who is milked more than one time, and that also who is joined with another calf, that also is *sandhini*. One who has delivered and has not completed the first ten days, is *anirdasâhâ*, not out of the first ten days; one whose calf is dead is *avatsâ*, without a calf. The words *sandhini*, *anirdas'â* and *avatsâ* together make up the
20 compound word *sandhinyanirdasâvatsâ*; such cows. Of these, *payah*, milk, one should avoid.

The use of the word *sandhini* is inclusive by implication of *syandhini*⁶ and *yamasu*, as says Gautama⁷: "Of a *syandini*⁸, *yamasu*⁹, and also of *sandhini*¹⁰. One from whose udders milk flow
25 out continuously is *Syandini*; *Yamasu*, she that brings forth twins.

1. रागखाण्डव—खाण्डव means sugar-candy; रागखाण्डव a kind of sweet made of it.

2. पिप्पली—the Marathi पिंपली.

3. झुंटी—dried Ginger.

4. Ch: XVII. 14. The full text is शुक्रं केवलमदधि.

5. Amarakośa II. 69.

6. There is a mistake in the print at p. 47. l. 29; for संधिनीयमस्वो, read स्यंदिनीयमस्वो.

7. Ch. XVII. 25.

8. i. e. from whose udders the milk flows spontaneously.

9. Those that bring forth twins.

10. Of those in heat.

Similarly the milk of goats and buffalows, who have not been out of the first ten days, one should avoid, *vide* the text of *Vasiṣṭha*¹ Smṛiti. "Of cows, buffalows, and goats who have not been out of the first ten days."

By mentioning milk is included the prohibition of its variations²,
such as curds &c. Not indeed, when meat is
Page 48. forbidden, is the nonforbidding of its variations³
proper. But if a variant is forbidden, the non-

forbidding of the original substance may be proper. Prohibition of
milk, does not include the prohibition of the use of milk, dung, urine. 10

Produced from camel is *auśhṭra*, of camel, such as milk, urine;
&c. *single-hoofed*, such as a mare &c. The produce of *single-hoofed*
animals is *ekasāpham*; produce of a woman is, *straiṇam*;
mention of woman *stree*, *female*, is inclusive by implication of all
double-breasted animals excepting a she-goat, as it has been ordained 15
by *Sāṅkha* viz. "Of all the two-breasted animals, the milk is not fit
for use excepting that of the goat."

One born in the wilderness is *Āranyaka*. Of such a one is
āranyakam, of a wild animal i. e. the milk excepting that of a
buffalow. *Vide* the text³. "Also of the wild animals of all kinds 20
excepting that of buffalo."

Produce of a sheep is *āvikaṁ*, of a sheep. The clause
'one should avoid, is connected with each. In the expression *auśhṭra*,
by the use of the termination expressive of variants, all variations what-
soever, of milk, urine &c., are entirely prohibited. "Always the 25
product of goats is not fit for drink, as also of the camel, and of the
single-hoofed" so in the *Gautama Smṛti*⁴. (170).

1. Ch. XIV. 35.

2. विकारः—any preparation of the meat. The meaning is, that when meat itself—the base—is banned, any preparation containing the same comes of necessity to be tabooed.

3. of Mann Ch. V. 9.

4. XVII. 24.

Yājñavalkya, Verse 171.

An oblation intended for Gods, sacrificial viands, the S'igru, the red, the incision, unhallowed meat, objects springing from fœces, and also the fungi; 171.

- 5 Mitâkṣharâ.—Devatârtham, intended for Gods, prepared for the purpose of offering as Bali meal; havih, sacrificial offering intended as an oblation and prepared before the sacrifice. The s'igru, the soubhânjana tree¹; lohitan, the red, i. e. the exudations from trees; vras'chanaprabhavân, produced by incisions, the juices
10 flowing from incisions in trees, also those not red as said by Manu² "Red exudations from trees and also those flowing from incisions." By the use of the word red the Assafœtida, camphor &c., are not forbidden.

- 15 Anupâkṛtamâṅsâni, unhallowed meat, i. e. the flesh of animals not offered at a sacrifice; vidjâni, plants springing from filth, plants springing from seeds eaten by men &c., and expelled with the fœces, or plants growing on a dunghill, such as tanduliyakâ³; Kavakâni, fungi, i. e. the mushrooms; The expression 'one should avoid' is understood to be connected with
20 each one. (171).

Yājñavalkya, Verse 172.

Carnivorous animals, birds, the wood-pecker, the parrot, the peckers, the tittibha²⁸, the sârâsa²⁷, the one-hoofed (animals), the swan, and all those living in villages.—172.

- 25 Mitâkṣharâ:—Kraavyādâh carnivorous i. e. those habitually eating raw flesh; pakṣhiṇo, birds, such as vultures &c.; dâtyûhaḥ, the wood-pecker, the châtaka; s'ukah, the parrot, called also kira. Those which feed after breaking with their beaks are the peckers are pratudâh, such as the hawk &c. The Tittibha⁴, one

1. *Moringa pterygosperma*.

2. Ch. V. 6.

3. A polygonoides; cf. तण्डुलजा.

4. *Parra jaona*—the marathi टिट्ठी.

making such a sound; the *sāras'a* crane is also called *Lakṣhmaṇa*; *ekasaphāḥ*, the one-hoofed, such as the horse &c; *haṇsāḥ*, swan, are well known; *grāma-vāsinaḥ*, living in villages, such as the pigeons and the like. These carnivorous animals, and like others, one should avoid. (172).

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Yājñavalkya, Verse 173.

The lapwing, the swimmer, the *chakrāḥva*, the *balāka*, the *baka*, *kṛsara*, and the scratchers; purposeless *samyāva*, milk preparation, fried cake, and the *sāṣhkuli*. 173.

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Mitākṣharā.—*Kōyaṣṭi*, the *Krauncha* bird; *plava*, swimmer, the water-fowl; the *chakrāvha*, the *chakravāka*; *balāka* and the *baka* are well-known; those which scratch out with their nails and then eat are *viṣhkirāḥ*, the scratchers, the *chakor* etc., are generally understood by this term, because the *lavaka* bird and the peacock etc. are permissible as food, and the village cock is already prohibited by reason of their living in villages². These birds the *Koyaṣṭi* and the rest, one should avoid.

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Vṛthā, purposeless, i. e. prepared otherwise than as intended for gods &c.; *kṛsara*, *samyāva*, *pāyasa* *apupa* *sāṣhkuli* one should avoid. The *kṛsara*—rice boiled with sessamum and kidney-bean. The *samyāva*³ a preparation of milk, jagree, ghee etc., and known as the *Utkarika*⁴. The *pāyasa*, milk and rice boiled. The *apupa*, an unctioned preparation of wheat. The *sāṣhkuli* is also another unctioned preparation of wheat, “One

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Page 49*

should not cook food for self only” although by this text⁵ the prohibition of *Kṛsara* etc., was established, still the repetition again is to stress the magnitude of the penance. (173).

1. The *sārasa* is well known as an aquatic and land bird of a large size; also call *Lakṣhmaṇa*.

2. See Verse 172.

3. Cf. the marathi संजा. 4. Cf. उकड.

5. Verse 104 above.

Yājñavalkya Verse 174.

The sparrow, the raven, the osprey, the rajjudâla, the web-footed birds, the khanjariṭa, and also the unknown birds and beasts etc.; 174.

- 5 Mitâkṣharâ.—Kalavinka, the sparrow.—The village sparrow though owing to its being a dweller of the village its eating is already forbidden (V. 172) the repetition here is on account of its amphibious nature. Kâkolo, the raven, the jack-daw; Kuraraḥ, the osprey, called also *utkrośa*; the Rajjudâlako, the tree-cock;
10 jâlapâdah, the web-footed, whose feet are web-shaped. There are also varieties of swan that have not web-shaped feet, and so the swans have been mentioned again. Khanjariṭaḥ, Khanjana, the wag-tail. As a species, such as are *not known*, ajñâtâḥ such birds and quadrupeds; these *i. e.*, the sparrow and the rest, one should avoid. (174)

15 Yājñavalkya, Verse 175.

The blue-jays, red-footed birds; the butcher's meat, and the dry-meat, and fish, having eaten these knowingly one should observe a fast for three days. (175)

- 20 Mitâkṣharâ.--Chāsāḥ, the blue-jays, a bird that makes a sound of kiki; raktapâdâ, the red-footed birds such as kâdamba (drakes) etc; saunam, butcher's meat, meat from a slaughter-house even of those animals which are allowed; valluram, dry-flesh; matsyâḥ, fish. Let him avoid these *i. e.* blue-jays etc. One should avoid.

- 25 By the use of the word *cha*, and, in the text is implied lotus, hemp, safflower, etc., because of the text :—"Lotus, hemp, mushroom, safflower, the bottle-gourd and those that spring from dung, the *kumbhi* plant, the *kundika*, the egg-plant, and the *kovidâra* plant, one should avoid?" "So also all flowers and fruits that grow out
30 of season, and whatever has undergone any change, one should carefully avoid eating".

"Similarly should one avoid eating the fruits of the banyan tree, fig tree, the *as'wattha*, the wood-apple, the *kadamba* tree, and the citron."

These *i. e.* the milk of the cow in heat mentioned above Kāmato, by *intentionally* consuming, one should observe a fast for three nights, vide the text of Manu¹. "In the case of all others, one should fast for a day."

As to what he has been ordained by S'ankha:—

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"For eating the flesh of the Baka, the Balāka, the swan, the Plava, the Chakravāka, the Kāraṇḍava, the house-sparrow, the pigeon, the dove, the Pāṇḍu, the parrot, the starling, the Sārāsa, the Tittibha, the owl, the heron, the red footed bird, the jay-bird, the vulture, the crow, the cuckoo, the Sādvali, the cock and the green pigeon, one should remain without food for twelve nights and days, and drink cow's urine mixed with barley."

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That must be understood to apply to habitually and wilfully eating for a long time, or for eating all. (175)

Vīramitrodaya.

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Moreover,

Yājñavalkya, Verses 170-175.

Sandhini, 'in heat', fit to be crossed by a bull, one who has reached maturity; *anirdaśā*, 'not out of ten days'; *i. e.*, after delivery, one who has not completed ten days; *avatsā*, 'without a calf', one without a milk-sucking calf; of these cows, in every case, the milk should be avoided *i. e.* one must not consume. *Goh*² is to be explained, as a poetic license, or the unfixedness of the rule as to compound ending. The singular number is with a view to indicate the species³. "The milk of a cow not out of ten days, and during impurity on account of birth, of the goat and the buffalo" from this text of Gautama⁴, it should be observed that the milk of the goat and buffalo also should not be consumed until the tenth day. The word 'milk' is inclusive by implication, of its variants also, vide this text written by Bhavadeva: "Those milks which are not to be consumed, at the consumption of their variants, the wise man should observe a vow for seven nights,

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1. Ch. V. 20.

2. Some manuscripts and the Benares edition of the Vīramitrodaya read गोऽप्य.

3. All the cows; all animals of the cow species.

4. Co. XVII. 22-23.

- such as has been stated in (connection with) these". It was with this very thing in mind that in the word '*parivarjayet*' the use of the preposition *pari*¹ has been made. *Auṣṭram*, 'of a camel' *i. e.* produced from a camel; *aikaśapham*, 'of single-hoofed animals'; *ekaśaphāḥ*,
 5 'single-hoofed' such as the mare &c; *straiṇam*, 'of a woman', *i. e.* produce of the female of a man. Some², however, say that the word *stri*, 'female' is used in reference to all double-breasted animals excepting the goat, relying upon this text of S'ankha: "Of all the two-breasted animals, the milk is not fit for use excepting that of a goat".
 10 *Āraṇyāḥ*, 'wild animals', such as the *chamari*, the deer, and the like others; pertaining to these, *āraṇyakam*, 'of wild animals'. "Of the wild animals, of all beasts, excepting the she-buffalo" so Manu³. By the word *atha*, 'and also', are included other prohibited milks such as the milk of a *syandini*, one who has a continuing flow of milk, one
 15 who has yielded twin of calves, and one in heat. (170).

- Devatārtham*, 'intended for Gods' *i. e.*, for the *homa* and the *naivedya*; *haviḥ*, 'oblation' such as the *Puroḍāśa* and the like; that, moreover, having been ordained to be observed before the *homa* and after that; *śigruḥ i. e.*, *śobhānjana*; *lohitaḥ*, 'red', the exudations from
 20 trees; and those not red also, *vraśchanaprabhavaḥ*, 'produced by incisions', *i. e.*, proceeding from the cutting of trees. By the use of the word *tathā*, 'also', this very distinction has been made clear; for says Manu⁴: "Red exudations from trees and also those produced by incisions". By the use of the word 'red', camphor, asaphætida, and
 25 the like stand unprohibited. *Anupākṛtam mānsam* 'unhallowed meat', the flesh of a beast not sprinkled with the mantras; *viḍjāni*, 'springing from fœces', *i. e.*, directly produced from fœces like the *tanduliyaka*⁵ &c.; *kavakāni*, 'fungi', like the mushrooms. (171).

- Kravādapakṣiṇo*, 'carnivorous birds', such as the vultures and
 30 the like; *dātṛyākaḥ*, 'the wood-pecker' *i. e.*, the *chātaka*; those who break open with their beaks and then eat are *pratudāḥ*, 'the peckers', such as the hawks &c; *ṭittibhaḥ*, those making a sound like *ṭittibha*;

1. परि—This preposition sometimes changed into परी—is prefixed to verbs to indicate, among other things, addition, much, excess. Here it indicates that it should be avoided by all possible means.

2. See Mitākṣharā above p. 381. l. 15.

3. Ch. V. 9.

4. Ch. V. 6.

5. A vegetable every generally used at meals for a soup preparation;
 Marathi तंदुळजा.

ekaśaphāḥ, 'one-hoofed' such as the horse and the like; *grāmaśasinaḥ*, 'dwellers in villages' such as the pigeons &c. (172).

Koyaśtīḥ, 'lapwing' i.e., the kavaka; *plavaḥ*, 'the jumping animal', i. e., the water-cock; *chakrābhāḥ*, 'the *chakrāṅga*', *balāḥ*, the small cranes, those which spread open with their nails and eat are *viśkīrāḥ*, such as the *chakora* &c., have been particularly banned against as eatables. *Kṛsaraḥ*, rice mixed with sessamum and kidney-bean, and boiled; *samyāvo*, prepared by a mixture of ghee, milk and wheat-flour; *pāyasam*, the great meal; *apāpaḥ*, prepared by a mixture of rice flour, *guda* &c., and well known as *pāa* in Mithila and other places; *śaśhkuli*, a preparation of rice boiled in oil or ghee, *vrthā*; 'purposeless' i. e., not prepared as intended for gods; this applies to all beginning with *kṛsara* and ending with *śaśhkuli*. (173).

Kalavinko, the village sparrow; *kākola*, 'the raven', i. e., the jack-daw; 'along with it'; this is adjectival of *Kalavinka*; therefore the result is '*Kalvinka* and also *Kakola*'; *Kurara*, 'the spray', *utkrośa*, *rajjudālaka*, 'the tree-cock' wellknown in the central region as *Kāthaphoda*; *jālapādāḥ*, 'web-footed', having web shaped feet; and body, &c.; thus the separate mention of the *swan*, etc., is with a view to greater blame; *ajñātāḥ*, 'not known', i. e., unfamiliar either as species or in the matter of transformation as to preparation or virility. This moreover is adjectival of beasts and birds. *Mṛgāḥ*, 'beasts', i. e., wild beasts; *dvijāḥ*, i. e., birds. (174).

Chāśhaḥ, 'the blue jay', which makes a sound of kiki, and called the *kikidivi*; *rahtapādāḥ*, 'the red-footed', the *Kādamba* and the like; *Saunam*, 'butcher's meat' i. e., 'meat got at a butcher's place; *vallāram*, 'dry flesh'; *matsyāḥ*, 'fish', i. e., those which have been specially ordained excepting the *Sinhatundāḥ*, and the like; or those specially prohibited in other *Smṛti*. The construction is that all these should be avoided.

The Author states the penance for not avoiding. *Etān*, 'these', *Kāmataḥ*, 'intentionally', *jagādhvā*, 'having eaten', *sopavāso*, 'with the observance of a fast'; *dinatrayam*, 'for three days', one should remain. If, however, unintentionally, then for a day, since *Manu*² has observed 'In regard to the rest, one should observe a fast for a day'. Here the words *cha* 'and, also' are intended as cumulative of each other, and the word *eva* 'also', is intended as connected to 'one should avoid'. (175) (170-175).

1. मध्यदेश—see Manu Ch. II. 21.

हिमवाद्भिन्ध्ययोर्मध्यं यत्प्रविनशनादपि । प्रत्यगेव प्रयागाच्च मध्यदेशः प्रकीर्तितः ॥

2. Ch. V. 20.

Yājñavalkya, Verse 176.

The onion, a village pig, the mushroom, a village cock, garlic, and also leek; for having eaten these, one should perform the Chândrāyaṇa penance.—176.

5 Mitākṣharā.—Palāṇḍuh, the onion, a thick bulbed tubular
plant resembling garlic; vidvarāho, the village pig, the village hog;
chhatrākam, the mushroom, the serpent's umbrella; grāma-
kukkuṭah, the village cock, is well-known; las'unam, garlic,
0 rasona, a thin white bulbed tubular plant; grājanam, leek,
10 resembles garlic and is a red thin bulbed plant; these six for once
intentionally, having eaten, jagdhvā, Chândrayaṇam to be des-
cribed hereafter charet, one should perform.

15 The village cock and the mushrooms, though already
mentioned before, have been mentioned here as indicating that the
15 penance is the same as for the onion etc.,

For intentionally, and as a long continuing habit, however, as
stated by Manu:¹ "Mushroom, the country pig, garlic, the village
cock, onion, leek, by intentionally eating, a twice-born falls". For an
unintentional habit however², "Having unintentionally eaten these
20 six, one should observe the Kṛchhṛa³ Sântapana". Or as will be stated
in the third book, the Yati⁴—Chândrāyaṇa. For an unintentional habit,
however, S'ankha has said: "For eating garlic, onion, leek, a
village hog, village-cock, and a crocodile, one should drink water
for twelve nights" (176).

25

Viramitrodaya

Moreover,

Yājñavalkya, Verse 176.

Palāṇḍuh, 'onion', a red bulbous root resembling garlic, and
known as pyāja in the central region; vidvarāha, 'village pig';

1. Oh. V. 19.

2. Manu Oh. V. 20.

3. कृच्छ्रसंतपन.—गोमूत्रं गोमयं क्षीरं दधि सार्षपैः कुशोदकम् । एकरात्रेण वा सत्रं कृच्छ्रं सान्तपनं
स्मृतम् ॥ मनु. स्मृ. अ. ११ श्लो. २१२. The Manu Smṛti gives four varieties of
kṛchchhras viz. कृच्छ्रसंतपन, (XI. 212), अनिकृच्छ्र (213), तप्तकृच्छ्र (214), and पराकृच्छ्र
(215). See also Yājñīa, see also IV. 222.

4. यतिचान्द्रायण—Of the Chândrāyaṇa also several varieties have been
given by Manu viz., चान्द्रायण (Oh. XI. 216) and an alternative in 217, and another
in 220, the शिशुचान्द्रायण has been given in 219, while the यतिचान्द्रायण in 218
thus :—अष्टावष्टौ समश्रीयात्पिण्डान्मर्च्यदिने स्थिते । नियतात्मा हविष्याशी यतिचान्द्रायणं चरन् ॥

chhatrākam, 'mushroom', resembling an umbrella, and sprung from land or wood; the village-cock and the garlic are well known; *grñjanam* 'leek' is well known as *gājara*; and although it is counted as onion, still it has been mentioned again after the Maxim¹ of 'the cow and the bull' and as among the people it is known as being regarded as onion. *Jagdhvā*, 'having eaten', i.e., intentionally, and for one time having eaten. For intentionally eating and as a habit, however, Manu²: "The mushroom, the village-pig, and garlic, the village-cock, the onion, as also the leek, by intentionally eating, falls a twice-born." Also³, 'For unintentionally eating these six, one should perform the *Kṛchchhṛa* *Sāntapana*; or even the *yaticchāndrāyana*; for the rest one should observe a fast for a day". This, moreover, is in reference to unintentionally eating as a habit. For unintentionally eating once, S'ankha says, "The garlic, onion, leek, village-pig, village-cock, crocodile—for eating these one should drink water for twelve nights." 5 10 15

"Mushroom &c." stated by Manu is in regard to intentionally and for a long time as a habit, while the text of Śankha, however, is applicable to unintentional habit" so holds the Mitākṣharā. (176).

Yājñavalkya, Verses 177, 178 (1)

Estable are, among the five-clawed animals, the porcupine, alligator, tortoise, hedge-hog, and the hare; among the fish also the lion-mouthed, the red, as also the pāṭhina, the lotus, and the shell-fish, are indeed (eatable) by the twice-born. (177, 178 (1)) 20 25

Mitākṣharā:—*Bhakshyāḥ*, eatable; *sedhā*, porcupine, the dog smeller; *godhā*, alligator, resembling a lizzard, but big; *kachchhapah*, tortoise; *s'allakah*, the hedge-hog i. e. porcupine; *s'as'ah*, the hare, is well-known. Among the five-clawed animals such as the dog, cat, and the like, the porcupine and the rest are eatable. By the use of the word *cha*, and, the rhinoceros is also included, as says Gautama⁴: "And the five-clawed animals, the hare, the 30

1. गोबलीवर्द्धन्याय—maxim of the cow and the bull:—*Cf.* ब्राह्मणवसिष्ठन्याय. The first word indicates the general class, and the second is used to emphasise some special qualities marking it out from the general class,

2. Ch. V. 19.

3. Ch. V. 20.

4. XVII. 27.

hedge-hog, the porcupine, the iguana, the rhinoceros, and the tortoise."

As says **Manu**¹ also. "The porcupine, the hedge-hog, the iguana, the rhinoceros, and tortoise and also the hare. They declare to be eatable among the five-clawed animals likewise; excepting the camels, those that have teeth in one jaw."

As to what, moreover, has been stated by **Vasiṣṭha**²: viz "as regards the rhinoceros they have a difference of opinion", that has a reference to occasions other than at the *Srāddha*, since in the text: "By the meal of the rhinoceros when offered at the manes' ritual, it yields perpetual merit" has been declared as a fruit in connection with the *S'rādha*. Similarly among the fish the *Simhatuṇḍas* &c., may be eaten; the *simhatuṇḍas*, the *lion-mouthed*, *rohita*, the *red i. e.* red-coloured; the *pāṭhina*, called *Chandraka*; the *rājiva*, *lotus*, *i. e.* lotus-coloured; with shells in the form of mother of pearls, is a *sas'alka*, *shell-fish*.

These *Simhatuṇḍas* &c. may be eaten only when properly appointed³, vide **Manu**⁴. "The *Pāṭhina* and *Rohita*, the first two, may be eaten if fixed as offerings at a sacrifice to the Gods⁵, or to the manes; the lotus-fish the *Simhatuṇḍas*, and also the shell-fish, one may eat always."

The specification of the twice-born (in the text) is for the purpose of excluding the *Sūdras*. [177-178 (1)]

Viramitrodaya.

Moreover,

Yājñavalkya, Verses 177, 178 (1).

The porcupine, etc., five alone of the five-clawed, may be eaten by the twice-born. *Sedhā*, 'porcupine', resembling the hedge-hog; *godhā*, 'alligator' moving on the land known in the central region as सनगेह

1. Ch. V. 18.

2. Ch. XIV. 47.

3. नियुक्तः—*i. e.* intended to be offered.

4. Ch. V. 16.

5. हव्य and कव्य.—हव्य is whatever is offered to the gods, and कव्य for the manes. The fire used as a medium on both occasions is thus called हव्यवाहन when it is invoked at a sacrifice other than for the manes, *i. e.* for gods&c, and कव्यवाहन at a *śrāddha*.

(*sanagoha*) ; *kachchhapah*, 'a tortoise' ; *s'alīyākāh*, 'hedge-hog', known as *sehi* (सेही) ; *s'ās'ah*, 'a hare' is well known. By the use of the word *cha*, 'and' is included the rhinoceros. 'Five of the five-clawed are eatable by the *Brahma-Kṣhatras*, Oh Rāghava ! viz., the hare, the porcupine, the alligator, the tortoise, and rhinoceros the fifth" vide this text of the *Rāmāyaṇa*. The statement of *S'ankha*, however, viz., "As regards rhinoceros, some hold a different view", has a reference to the rhinoceros having four claws. According to the *Mitākṣharā*, however, 'it has a reference to other than at the *S'raddha*, In the expression 'Among the fish', the locative case is used to indicate specification. By the use of the word *Api*, 'even, or also' the limitation in the expression "among the five-clawed" which is a component part of the previous sentence is added¹ to. By the word *hi*, 'indeed', is dispelled the doubt as regards the original text caused by the statement of the southerners that certainly the fish are even generally non-eatable and the like.

Sīṅhatuṇḍa, such as *ali* and the like ; *rohitaḥ*, 'red', slightly red coloured, well known as रोहु *rohu* ; *pāṭhinah*, multifanned ; *rājivah*, 'having a row', known as राखट, *raikhata* ; *sas'alkāh*, 'with shells' ; *S'alka*, i.e., shell is the extended down of the fish, well known as खुलिचा *Khulichā* ; having these, such as the *S'afara*² and the like others.

"Thus here has been declared the eatable and the non-eatable exhaustively for all the classes, and of the *varṇas* including the *anulomas*, and in particular including women." Here the special mention of the red (*rohita*) included by the word shell-fish (*sas'alka*) is with a view to indicate its extreme purity. [177-178 (1)].

Beginning with the verse³. "unhallowed or purposeless meat &c.," having mentioned the duties of the twice-born, the Author now describes the duties off the four orders

Yājñavalkya, Verse 178 (2).

Hereafter listen to the rule as to the eating and avoidance of meat.—178.

Mitākṣharā.—*Mānsasya*, of meat, i.e. sprinkled, consecrated and the like ; *bhakṣhaṇe*, for eating, or for other than such, *varjane*

1. i. e. The same rule of restriction which has been stated regarding the वचनस्वस is extended, *mutatis mutandis*, to the fish. Only those which are specified may be used, and none others. The परितेष्ट्या holds here as there.

2. शकर—a kind of small glittering fish.

3. Verse 167.

avoidance. 'Excepting such as has been consecrated by sprinkling, I shall not eat meat', in the form a mental determination like this, **vidhim, rule, O Sāmaśrāva** and other sages **srunudhwam, listen.**

There the Author in the matter of eating, points out a rule

Yājñavalkya, Verse 179.

When one's life is in danger, as also at a *Srādhā*, or when it has been consecrated by sprinkling, or was intended for the twice-born, or after respectfully having offered to the Gods and to the manes, one eating meat does not incur guilt. (178)

Mitākṣharā.—When owing to want of food or on account of an attack of a disease, without the eating of meat life would be in danger, then one may certainly eat meat, since "On all occasions, indeed one may protect oneself" is the rule laying down the protection of self.

As also in the text.² "Therefore indeed, before the term of life one must not desire heaven" death as been prohibited.

Similarly at a *Srādhā*, when invited one must under the restrictive rule eat meat, because for not eating, a fault has been declared by **Manu**³: "When, however the man who having been duly engaged according to the rule, does not eat meat, that man after death is degraded to the brute species for twenty-one births"

Consecrated according to the *S'rāuta*-rite called 'sprinkling' (प्रोक्षण) of the meat of an animal intended for a sacrifice such as the *Agnishoniya* and the like the residue remaining after the offering of the oblations, such meat is called **prokṣhita**, consecrated by sprinkling. That, one may eat. By not eating, fruit of the sacrifice can not be⁴ produced.

1. See Verse 1 above p. 2 where the sages under the leadership of *Sāmaśrāva* request *Yājñavalkya* to expound the *Dharmas*.

2. See *Mitākṣharā* on verse 86 above p. 231. ll. 6—10.

3. Ch. V. 35.

4. यागानिष्पत्तेः—The sacrifice is not deemed to be completed.

Dwijakāmyayā, intended for the twice-born, for the meals of the Brāhmaṇa, and also for the gods and the manes, what has been prepared, and that, after having worshippfully offered to them, then by eating the remnants one does not incur any guilt. So also in regard to the residue after feeding the dependants, *vide* the Smṛti of **Manu**.¹ “For a sacrifice, may be properly killed, as also for the maintenance of dependants, the beasts and birds; for indeed Agastī did like this.” 5

‘One does not incur a sin in this’, by mentioning merely an absence of sin it is intended to be pointed out that for eating what remains after respectfully offering to guests and the others, there is merely a permission, and not an injunctive command as in the case of meat consecrated by sprinkling. So also with regard to the unprohibited such as the hare &c., being known to be uneatable except when life is in danger, the prohibition common to all acts is to be inferred even for a *S’udra*. (179). 10 15

Now, with the exception of meat consecrated by sprinkling, and prohibited by the text³ ‘purposeless meat’ etc.,
Page 51. for eating any other meat the Author mentions an argued rule of censure 20

Yājñavalkya, Verse 180.

He shall dwell in a horrible hell as many days as may be as measured by the hairs on the body of the beast which that evil doer slays otherwise than in pursuance of rules. (180). 25

Mitāksharā:—*Avidhinā*, otherwise than in pursuance of rules, i.e., otherwise than as intended for Gods, etc.; **yaḥ pasūn hanti**, he who slays beasts, that man as many hair as are on that beast

1. Ch. V. 22.

2. Verse 167 above.

3. निन्दार्थवाद.—See note on.....a निन्दार्थवाद usually recommends a विधि or precept by stating the good arising from its proper observance and the evil arising from its omission, and also by adding historical instances in its support सुतिनिंदा परकृतिः पुराकल्प इत्यर्थवादः ।

so many days shall he dwell in horrible hell, *dināni narake vaset.*

By the word slays all the eight kinds of slayers must be deemed to be taken, as says **Manu**¹. “He who permits, he who supplies the weapon,² who kills, who engages in the purchase and sale, he
5 who cooks it, he who serves up, and also he who eats it, all are considered to be slayers”.

The Author now declares the rule for the avoidance

Yājñavalkya, Verse 181.

He obtains all desires, and also earns the fruit of a
10 horse-sacrifice; even though living in the house, that vipra becomes a Muni (a sage) by avoiding meat. 181.

Mitākṣharā.—“I will never eat flesh except the one consecrated by sprinkling &c.” He who keeps true to this resolution
15 *sarvān kāmānavāpnōti obtains all desires, i.e.* while engaged in accomplishing these finds no obstacle, because of his puremindedness, as says **Manu**³. “What he thinks, what he undertakes, and what he fixes his mind upon, that he obtains, who does not injure any one whatsoever”.

This, moreover, is an incidental result; the principal fruit
20 the Author declares *hayamedhaphalam tathā, and also the fruit of a horse-sacrifice.* This is with regard to the vow for annual observance. Since **Manu**⁴ has deserved. “He who during a hundred years annually offers a horse sacrifice, and he who entirely abstains from meat, these two obtain the same reward
25 for their meritorious conduct.”

So also even dwelling in the house, Brāhmaṇas and all the four classes, become respected like Munis by abandoning meat. This, moreover, is not in reference to meat which has been forbidden, nor also that which has been consecrated by sprinkling. By the

1. Ch. V. 51.

2. विशस्त्रिताः—विशस्त्रन is the weapon to kill.

3. Ch. V. 47.

4. Ch. IV. 53.

rule of deduction, it is in reference to what remains after respectfully offering to the gñests &c.

Thus ends the chapter on eatables and the non-eatables.

Viramītrodaya.

Here in regard to the eating of the fish or flesh the positive rules of observance and the negative rules of avoidance have been stated, and thus a doubt as regards these, differing mutually, may arise in the minds of the pupil, so with a view to help a correct understanding, the Author states the adjustment

Yājñavalkya, Versees 178(2)-181.

In the matter of eating as also for avoidance, *vidhim*, 'rule' viz., the procedure, *ataḥ param*, 'hereafter' *śṛṇudhwam* 'listen'.

There, first the Author states the manner of eating by the verse "when life is in danger". Excluding it as an eatable diet, when life is in danger on account of a disease which can be warded off (only) by meat as diet; *śrāddha*, 'at a *śrāddha*', i. e., at an engagement for a *śrāddha*. By the use of the word *tathā* 'also, similarly' the author points out the necessity of eating on an engagement for a *śrāddha*, just as when life in danger. So also Manu: "When, however, after being properly engaged, the man who does not eat flesh, that one after death is reduced to the beast for twenty-one births". *Prokṣhitam*, 'consecrated by sprinkling', i. e., of the beasts for an animal sacrifice, duly sprinkled with the mantras, by non-eating the sacrifice would be defective. *Dwijakāmyayā*, 'intended for a dwija', i. e., in deference to a Brāhmaṇa not to be disobeyed. This moreover, only once, *vide* the text of Yama; "once for a desire of a Brāhmaṇa". So also after respectfully offering to the Gods, as also to the manes; in the absence of any mental resolution for the avoidance of meat one eating meat does not incur sin. Even when a mental vow has been taken, one eating meat on occasions, incurs sin, as says Yama: "One may eat meat consecrated by sprinkling, once for the desire of a Brāhmaṇa, or when intended as an offering to gods or at a *śrāddha*; but if there be a vow, however, one should avoid".

So also meat which remains as a residue after feeding the dependants, may indeed be eaten, just as the residue after respectfully offering

1. विधिनिवेशो.—

2. Ch. IV. 35.

3. ब्राह्मणकाम्यया—This expression has been differently interpreted; The *mitākṣharā* interprets it as intended for a Brāhmaṇa; the *Viramītrodaya* 'obedience to a Brāhmaṇa'.

to the Gods and the manes. So Manu¹: "For the sake of a sacrifice may properly be killed birds and beasts; as also for the maintenance of dependants; indeed Agastya did so before". By the use of the word 'vadhyāḥ' 'may be killed', has been permitted the eightfold killing. (179.)

5 Previously on the use of the expression 'purposeless meat' excepting on account of this reason, meat is to be avoided, and so there is no contradiction. Intending this, the Author says *vaset*, 'shall dwell', *avidhinā* 'otherwise than in pursuance of the rules', he who kills, that evilconducted individual, extending to days numbered by the hairs on the
10 body of the beat shall dwell in hell. This is the meaning. By the use of the word *hanṭī* 'kills', eating also is intended, *vide* this text of Manu²: "He who permits, who supplies the weapon, who kills, who engages in the purchase and sale, he who cooks up, and he who serves; so also he who eats it, are all considered as slayers". (180).

15 Even in regard to meat ordained, the Author mentions the fruit for avoidance by *sarvān*, 'all, etc.'; *sarvān* 'all', *i. e.* exceeding the fruit resulting from a horse-sacrifice; *Kāman*, 'desires', *i. e.*, desired objects; and also the fruit of a horse-sacrifice, he obtains. Even if one is in the order of a house-holder, by avoiding meat under a special
20 vow by a mental resolution, *munitulyo*, 'like a sage', *i. e.*, just as a *vānaprastha*³, he becomes. This is the meaning. [178 (2)-180].

Here ends, the commentary on Yājñavalkya on the Chapter regarding the eatables and the non-eatables.

1. Ch. V. 22.

2. Ch. V. 51.

3. वानप्रस्थ.

